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CONTENTS

STABAT MATER DOLOROSA. 225
The Right Rev. Monsignor H. T. HENRY, Litt D., Catholic University, Washington, D. C.
SAINT FRANCIS OF ASSISI IN A NEW LIGHT 234
The Rev. H. G. HUGHES, Taunton, England.
WHAT A PARISH PRIEST CAN DO FOR HIS YOUNG MEN 242
The Rev. EDWARD F GARESCHE, S.J., St. Louis, Missouri.
THE GOTHIC WINDOW (Illustrated) 254
The Rev. P. R. McCAFFREY, O.C.C., Alberton, Australia.
AUTOBIOGRAPHY OF AN OLD BREVIARY 270
R. B. TOTUM.
MARYKNOLL MISSION LETTERS. XLVIII: As the Chinese See It 291
The Rev. PHILIP A. TAGGART, A.F.M., Kwangtung, China.
NATIONALISM AND CATHOLICITY OF THE CLERGY IN THE UNITED STATES. 295
FIDELIS.
A MEDIEVAL MANUAL FOR PREACHERS 299
The Rev. JOHN McGOVERN, O.P.
SEMINARIES HERE AND "OVER THERE" 303
The Rev. WALTER L. PASNACHT, Chicago, Illinois.
THE PARISH PRIEST OF THE CATHEDRAL. 312
THE TABERNACLE VEIL. 313
ABSOLUTION AFTER MASS 315
THOSE TWENTY-FOUR THESES 316
SOME NEW SPIRITUAL READING. 321

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

ANALECTA:

SACRA CONGREGATIO CONCILII:

Benedictionis Sacri Fontis 280

SACRA CONGREGATIO RITUUM:

De Cereo Paschali 283

SUPREMA SACRA CONGREGATIO S. OFFICII:

I. Decretum: Damnatur Opus cui Titulus "Manuel Biblique, etc." ... 284

II. Ad R. D. Moderatorem Supremum Societatis Presbyterorum a Sancto Sulpitio circa supra relatum Damnationis Decretum 285

DIARIUM ROMANAE CURIAE:

Pontifical Appointments 289

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 291

Maryknoll Mission Letters. XLVIII: As the Chinese See It. (*The Rev. Philip A. Taggart, A.F.M., Kwangtung, China*) 291

Nationalism and Catholicity of the Clergy in the United States. (*Fidelis*) 295

Medieval Manual for Preachers. (*The Rev. John McGovern, O.P.*) ... 299

Seminaries Here and "Over There." (*The Rev. Walter L. Fasnacht, Chicago, Illinois*) 303

The Parish Priest of the Cathedral. 312

The Tabernacle Veil 313

"Laus Tibi, Christe" in a Missa Cantata 314

Imitation Candles on the Altar. 314

Absolution after Requiem Mass 315

Those Twenty-Four Theses. I 316

II. (*J. Major, Newport, Rhode Island*) 318

Nuptial Blessing Outside Mass. (*Sacerdos Canadensis*). 319

Santa Speranza 319

Manner of Imparting Blessing of St. Blase. (*P. A. S.*). 320

ECCLESIASTICAL LIBRARY TABLE:

Some New Spiritual Reading. 321

CRITICISMS AND NOTES:

Vermeersch: Theologiae Moralis Principia, Responsa, Consilia. 327

O'Daniel: An American Apostle. 329

O'Neill: Cosmology 330

LITERARY CHAT. 331

BOOKS RECEIVED 335

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

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THE
ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. X.—(LXX).—MARCH, 1924.—NO. 3.

STABAT MATER DOLOROSA.

THAT a hymn so much sung and so greatly loved should, in the course of time, acquire some slight popular or congregational variations in the melody is not strange. It may be accounted a strange fact, nevertheless, that such variants should be officially recognized, as it were, in our hymnals of comparatively recent date. For howevermuch people will, for one reason or another, initiate and unconsciously popularize mistakes in melody, it is obviously desirable that the hymnals should strive to present a standard form of melody for a hymn sung so often in the churches. There is still much migration going on from one parish to another, from one city to another, from one diocese to another. If there is congregational singing of the *Stabat Mater*, there can hardly fail to be much confusion and discord as a result of the popular and hymnally-sanctioned variants.

It is also surprising that our hymnals should in any way exhibit lack of editorial care to provide an English rendering in conformity with the rhythm of the Latin original and, by way of corollary, with that of the accompanying tune.

Finally, it is strange that any recently published book for popular use, whether missal or hymnal, should include variations from the typical text of the Latin Missal. Let me take up these matters in the reverse order of their statement here.

THE LATIN TEXT.

To consult for brevity and accuracy at the same time, I shall place in parallel columns the variant stanzas. The typical

text of the Roman Missal (as given, for example, in the edition issued in 1905 from the press of the Society of St. John the Evangelist, Tournai, and in the Vatican typical edition of the Graduale printed at Rome in 1908) can thus be easily compared with the variant text.

We may consider, first of all, the text given in the *Missal for the Use of the Laity . . . New Edition . . . Permissu Superiorum*, published by Laslett & Co. in London, in 1903. In the Preface to this volume we read: "The editor of this Missal has principally endeavored to furnish his Catholic readers with an edition, *correct in its contents*. . . . It will be found *strictly conformable to the Roman Missal*, as used by authority in this country . . . ". I have italicised the two statements that should assure us of conformity with a typical text. We observe, then, these departures from the typical text of the Roman Missal:

Roman Missal.	*English Missal.*
Quae moerebat et dolebat, *Pia Mater,* dum videbat Nati poenas inclyti.	Quae moerebat et dolebat, *Et tremebat,* cum videbat Nati poenas inclyti.
Quis est homo qui non fleret, *Matrem Christi* si videret In tanto supplicio?	Quis est homo qui non fleret, *Christi Matrem* si videret In tanto supplicio?
Quis non posset contristari *Christi* Matrem contemplari Dolentem cum Filio?	Quis non posset contristari *Piam* Matrem contemplari Dolentem cum Filio?
Vidit suum dulcem natum *Moriendo* desolatum Dum emisit spiritum.	Vidit suum dulcem natum *Morientem,* desolatum, Dum emisit spiritum.
Fac me *tecum pie* flere, Crucifixo condolere, Donec ego vixero.	Fac me *vere tecum* flere, Crucifixo condolere, Donec ego vixero.
Juxta crucem tecum stare, *Et me tibi* sociare In planctu desidero.	Juxta crucem tecum stare, *Te libenter* sociare, In planctu desidero.
Fac me plagis vulnerari, *Fac me cruce* inebriari, *Et cruore* Filii.	Fac me plagis vulnerari, *Cruce hac* inebriari, *Ob amorem* Filii.
Flammis ne urar succensus, Per te Virgo sim defensus In die judicii.	*Inflammatus et accensus,* Per te Virgo sim defensus In die judicii.
Christe, cum sit hinc exire, *Da per Matrem me venire* *Ad palmam victoriae.*	*Fac me cruce custodiri,* *Morte Christi praemuniri,* *Confoveri gratia.*

The Latin text which I have headed "English Missal" (because it is found in the English translation of the Missal issued in London in 1903) containing so many variants from the typical text appears to be, with very slight exceptions, traditional in England, for I find it in *An Essay or Instruction for Learning the Church Plain Chant* published in London in 1799. This volume was a reissue of *An Essay on the Church Plain Chant* which had been published in London also in 1782. The variants in this volume are, so far as I can see, only these: "Quis posset non contristari" for "Quis non posset contristari", and "Sancta Mater illud agas" for "Sancta Mater istud agas." In all other respects it concords with the faulty text given in the London Missal of 1903. The *Complete Gregorian Plain Chant Manual* published in London in 1849 has the same text as the 1799 volume, but gives only ten stanzas (page 1021), and the melody (page 990). The same faulty form is found in *The Roman Missal for the Use of the Laity* published in London in 1806. It may therefore be considered, I assume, as the traditional form of the Latin text known in Catholic use in England.

One would hardly quarrel with the variations on the score of literary infelicity. Sometimes they are quite according to the occasional efforts of the unknown composer of the Stabat Mater to introduce internal rhyming in the stanzas. "Quae moerebat et dolebat et tremebat cum videbat" and "Fac me vere tecum flere" are similar to the authentic "Tui nati vulnerati, Tam dignati pro me pati" and "Fac ut portem Christi mortem" of the Roman text. And "Cruce hac inebriari" is easier to sing than "Fac me cruce inebriari", whilst at the same time the concluding line "Ob amorem Filii" makes the stanza safe from the pleonasm of "Et cruore Filii", since (in the metaphor of mystical exaltation) we are inebriated by the Most Precious Blood of Christ rather than by the Cross itself.

What interests us at present, however, is not relative literary or ascetical elements in the variations, but the effect that this series of variations may have had on English Catholic hymnals. It is interesting to note, in the first place, that the *Crown of Jesus* hymnal (London, 1862?) so long popular in England, gives throughout the correct text of the Roman

Missal, except in the two stanzas commencing with *Inflammatus* and *Fac me cruce*, which are given as in the translated Missal of 1806 and 1903. Why should the *Crown of Jesus* text differ from the translated Missal editions and the Chant Manuals (as I have noted above) in all but these two stanzas? Why should it be correct in the first seventeen stanzas, and incorrect in these two?

A much later and much more carefully prepared Catholic hymnal entitled *Catholic Hymns*, edited by Dr. A. Edmunds Tozer and published in London in 1898, is correct in the text, save for its inclusion of the line *Inflammatus et accensus*. But why does it differ from the typical text even here?

A still later Catholic hymnal entitled *Arundel Hymns* (London, 1901) gives the exact text of the typical Roman Missal, as does also the *St. Patrick's Hymn Book* (Dublin, edition of 1906).

Dr. Tozer's hymnal, republished in New York in 1905, replaces the faulty line of the 1898 edition with the correct text. The complete and correct text is given also in Dr. Terry's *Westminster Hymnal* (1912) and Dom Ould's *Book of Hymns with Tunes* (1910).

All of the many Catholic hymnals used in the United States appear to give the correct text, except *The Hymn Book* published in Philadelphia in 1854. This volume gives only twenty-one lines, however, and makes one mistake (*Et tremebat* instead of *Pia Mater*). Why just seven stanzas were selected for this volume I cannot surmise; but the question suggested by this fact is: Which fifteen stanzas should be selected for use at the Stations of the Cross? The poem has twenty stanzas of three lines each (or, better, ten stanzas of six lines each). If—as is doubtless the common custom everywhere—a stanza be sung before each of the Stations and after the last Station, we need fifteen stanzas of three lines each. Perhaps stanzas 4, 5, 6, 15, 16, 17 could be most easily spared. At all events, the hymn might naturally conclude with the two, or at least the last of the two, closing stanzas. I notice that the *Laudis Corona* (New York, 1885) gave only fourteen stanzas and ended with the *Juxta crucem tecum stare*—not a very felicitous preparation in its sentiment for the last of the Stations.

Those who are familiar with Rossini's *Stabat Mater* may still need to be reminded that its text is not that of the Roman Missal in every detail. For instance, the famous *Inflammatus* does not belong to our Missal text. It would demand too much space to enter here into the literary history of the variant texts. Readers who may be interested in this matter will find a fairly extensive bibliography appended to the article on the Stabat Mater in the *Catholic Encyclopedia*.

Our next concern is to examine briefly the translations found in our hymnals.

Hymnal Translations.

Some of our hymnals give only the Latin text. Others give only a translation (German, English, etc.). Terry's *Westminster Hymnal* gives both Latin and English, greatly separated in space, the English text without accompanying tune (No. 28) and the Latin with a modern melody (No. 252). With respect to the English text, one notices a lack of editorial care; for while the rhythms of the Latin—and, by consequence, of the melody set to the Latin text—are well defined, the English translation gives feminine rhyme only for the first two stanzas. The editors of the texts simply selected Father Caswall's translation, and the musical editor selected the tune, and so we have such rhythmic inconsistencies as the following:

> At the Cross her station keeping
> Stood the mournful Mother weeping—

and

> Is there one who would not weep,
> Whelm'd in miseries so deep.

Other things being equal, there can be no doubt that a scheme of rhythm similar to that of the Latin, always desirable as it is in any translation, is especially desirable, or rather necessary, for hymnal purposes if the tune of the Latin stanzas is to be used also for an English rendering. That such a laboriously planned work as *The Westminster Hymnal* should have included (and so late as the year 1912) an English rendering quite unsuited to the rhythm of the music, and even inconsistent in its own rhythms, may be explained on either

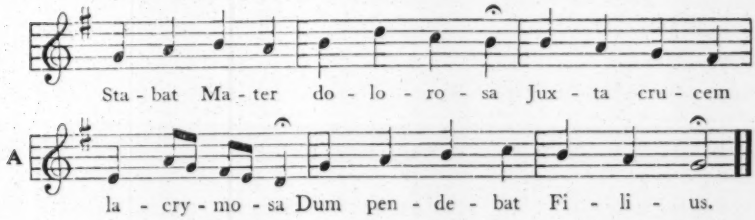
of two suppositions. Perhaps the Committee appointed by the Bishops to prepare the texts for the official hymnal either did not notice the clash of rhythms or had no thought of the musical needs. Or mayhap the Committee forgot that there are several Catholic translations which preserve the original rhythms. There is the strong rendering of Aubrey de Vere, quite suited for hymnal purposes (with an easily managed use of the editorial file). His name would have conferred distinction, his verse would have conferred variety, on the official hymnal. Caswall was an admirable translator, but one may grow fatigued by an almost unremitting recourse to his volume. Then there is the fine version by Denis Florence McCarthy. Its inclusion would have been a deserved tribute to the "Land of Song." An original translation, in the rhythms of the Latin, was given in the two articles on the Stabat Mater in *The American Catholic Quarterly Review* for January and April of the year 1903. Then, too, there is the fine version by Wackerbarth. Doubtless there are others by Catholic pens, having the rhythms of the Latin text. Could not at least an appropriate selection of the best stanzas have been made from these to form one strikingly poetic version of a grand sequence for a Catholic official hymnal? We are tempted to think that the musical editor made his own comment by assigning no tune to the English version.

Variations in the Tune.

A student of the Catholic hymnals appearing within the last fifteen years will notice various tunes given for the great Sequence. Dom Ould gives two, both in triple time, for the Latin and the English respectively, but does not give what, from its frequency in older hymnals, may be styled the traditional tune. Other recent hymnals give both the traditional tune and an alternative one. Just now I am interested only in the variants of the traditional tune.

What was the form of the traditional tune known to our fathers in their days? The *Crown of Jesus* (1862) and the *Cantica Sacra* (Boston, 1865) give identical forms, except that the latter has the second note of the last measure dotted (with its following and complementary note on the degree below). As the variants are principally in the section beginning with

lacrymosa, I shall use the letters A, B, C, to denote variants in this portion of the tune:

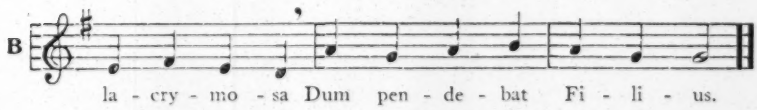


This is the form found in:

The Catholic Youth's Hymn Book, 1885
Laudis Corona, 1885
Holy Face Hymnal, 1891
Catholic Hymns (Tozer), 1898
St. Patrick's Hymn Book (Dublin, 1906)
St. Mark's Hymnal, 1910
De La Salle Hymnal, 1913
St. Basil's Hymnal, ——
The Choir Manual, 1914
Catholic Hymnal, 1920.

The last-mentioned hymnal differs from the others only in placing the antepenultimate note as *re* instead of *mi*—and one wonders why?

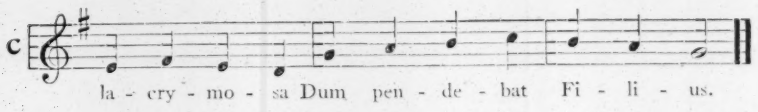
From this form a number of recent hymnals dissent in the last three measures, giving us form B:



Among these hymnals are:

The Westminster Hymnal, 1912
The American Catholic Hymnal, 1914
The Parish Hymnal, 1915
A Treasury of Catholic Song, 1915
The St. Gregory Hymnal, 1920

The *Arundel Hymnal* (London, 1901) combines the forms, giving us form C:



I think that form A had been fairly agreed upon in all English-speaking countries. Why was it changed in some of the later Catholic hymnals of these countries? Why have we now three forms instead of a unique form?

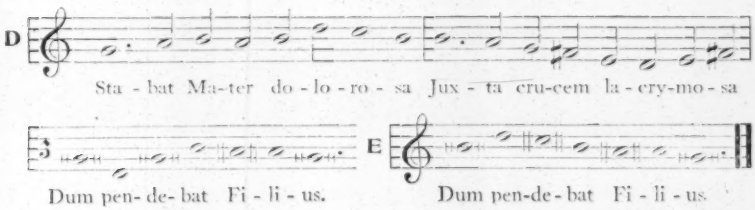
There can be little doubt that form A came down to us from the *Essay on the Church Plain Chant* published in London in 1782 and again in 1799. Between these dates, it also appeared in Webbe's *Collection of Motetts* (1792). Its tune is exactly form A, save in the last measure. Form A is repeated in *A Choir Manual* published in Dublin (similarly in plainsong notation) and again in *The Complete Gregorian Plain Chant Manual* (London, 1849). Assuredly, it is "traditional" for English-speaking countries!

We turn now to form B. It is found in the *Liber Usualis Missae et Officii* edited by the French Benedictines of Solesmes (Tournai, 1914, page 1573) and in the *Le Paroissien Noté* (Quebec, 1903, page 116). It is also given in *Les Principaux Chants Liturgiques* (Paris, 1875, page 56) in modern notation as a transcription from plainsong. It is fairly clear that the tune is not, however, plainsong, although the *Treasury of Catholic Song* so prints it. The various plainsong essays and manuals mentioned in this paper simply have put, for the sake of convenience, a modern melody in an ancient dress.

Form B may be considered as representing a French traditional form of the melody found in the Mainz hymnal of 1661. How has it come to replace the English traditional form in our later hymnals? A partial influence leading to this result may have been the publication of a translation or adaptation of the Solesmes *Liber Usualis*. The English volume appeared in 1903 with the title: *A Manual of Gregorian Chant Compiled from the Solesmes Books and from Ancient Manuscripts* (Tournai, 1903). This volume gives, of course, form B.

But this influence must have been only partial—for how shall we explain the previous appearance of the curious form C in the *Arundel Hymns* of 1901?

Behind the various forms of the melody given in the French and English hymnals of to-day there is the old form, with two variant endings, found in the *Maintzisch Gesangbuch* of 1661 quoted by Baeumker in his *Katholische Deutsche Kirchenlied in seinen singweisen* (II, 476):



Some hymnal editors appear to favor a rejection of the traditional melody *in toto*, and have accordingly given a tune which they prefer in common. It will be found in these recent hymnals:

Psallite (A. Roesler, S.J., 9th ed., 1919)
Hosanna (L. Bonvin, S.J., 6th ed., 1919)
Students' Mass Book and Hymnal (W. Sommerhauser, S.J., 2nd ed., 1919)
New Hymn Book (H. Merx, 1917)
Manual of Catholic Hymns (Dieringer-Pierron, 1914).

It would seem desirable that widely-sung texts should have unique melodies, in order that congregations everywhere should be enabled to sing in unison. We have a multitude of hymnals, but little coöperation by their editors.

H. T. HENRY.

Washington, D. C.

SAINT FRANCIS OF ASSISI IN A NEW LIGHT.

PROBABLY none of the great lovers and imitators of our Lord Jesus Christ has so closely approached their Divine Exemplar as St. Francis of Assisi in universality of appeal to all sorts and conditions of men.

It is not only to Catholics, who are in the position to appreciate in greater or less degree the supernatural side of his character, the wonders of divine grace exemplified in him, that St. Francis makes his appeal; he is widely recognized outside the Catholic Church as one to be admired and reverenced; as a truly human saint whose holiness does not even in appearance remove him from sympathy with common humanity; as one whose character, in consequence, draws also to himself the sympathy of his fellow men.

In our own time we have seen the Salvation Army take him as a sort of patron and publish an account of his life, and the appearance of Mr. G. K. Chesterton's little book on the saint in a popular series containing works on such varied subjects as *Victorian Poetry, The Story of the Renaissance, Atoms and Electrons*, and others, is a further proof of the universality of the interest taken in the founder of the three Franciscan Orders.

Mr. Chesterton is well fitted to write of this greatly loved saint, both by his special and always telling way of presenting to the public his subjects, and, one does not hesitate to say after reading this book, by a real spiritual kinship with St. Francis in a great understanding of and love for our common humanity. The task before him was not an easy one. He had to show to those not of the household of the Faith how the supernatural attitude toward the things of nature is the reasonable, we may even say, the natural attitude, since the things of earth by the very purpose of their creation are, if rightly used, steps to heaven. He had to insist on the irrationality of the procedure of those historians who willingly accept the testimony of contemporary witnesses for events in the natural order and reject it arbitrarily when those same witnesses speak of miracles or other supernatural happenings; he had to do this with tact and persuasiveness, with a straightforward appeal to common sense, and at the same time with

a certain wise "economy" which, avoiding what might prove to be rocks of offence to readers who cannot yet grasp any true idea of mysticism, should be wholly loyal to truth.

It is fairly certain that only few English writers of note could have done all this with equal success, because the author has himself gone through the process of discovering the real significance of the life and character of St. Francis, a fact which makes him an excellent guide for others. His purpose is to enable the ordinary man, the man for whom "The People's Library" is published, to gain a better understanding of St. Francis than he can get from a purely secular or a "defiantly devotional" treatment of the saint's history. "Here", he writes, "is an historical character which is admittedly attractive to many of us already, by its gaiety, its romantic imagination, its spiritual courtesy and camaraderie, but which also contains elements (evidently equally sincere and emphatic) which seem to you quite remote and repulsive. But after all, this was a man and not half a dozen men. What seems inconsistency to you did not seem inconsistency to him. Let us see whether we can understand, with the help of the existing understanding, these other things that seem now to be doubly dark, by their intrinsic gloom and their ironic contrast" (p. 10). Again: "I am here addressing the ordinary man, sympathetic but sceptical, and I can only rather hazily hope that, by approaching the great saint's story by what is evidenly picturesque and popular about it, I may at least leave the reader understanding a little more than he did before of the consistency of a complete character; that by approaching it in this way, we may at least get a glimmering of why the poet who praised his lord the sun, often hid himself in a dark cavern, of why the saint who was so gentle with his Brother the Wolf was so harsh to his Brother the Ass (as he nicknamed his own body), of why the troubadour who said that love set his heart on fire separated himself from women, of why the singer who rejoiced in the strength and gaiety of the fire deliberately rolled himself in the snow, of why the very song which cries with all the passion of a pagan, 'Praised be God for our Sister, Mother Earth, which brings forth varied fruits and grass and glowing flowers,' ends almost with the words 'Praised be God for our Sister, the death of the body'" (p. 11).

THE HOUR AND THE MAN.

The secret of St. Francis, as of all the saints, was that he was in love; a truly great lover. All the saints, we may say, had a genius for loving. The object of their love was a Person, vividly realized and intimately known. It was God. Their love of God made them love men too. Not in all the saints does their love of men take the same form, and it was one of the special characteristics of St. Francis, as Mr. Chesterton shows, that his love of men was even romantically affectionate. If a mere reviewer may adopt a much misused word which an author of Mr. Chesterton's standing would purposely avoid, St. Francis was "gushing" in his demonstration of affection and love for his fellow men. Witness his affectionate treatment of the young man who did not think the saint loved him. "Francis suddenly walked up to the young man, who was of course secretive and silent as the grave, and said, 'Be not troubled in your thoughts, for you are dear to me, and even amongst the number of those who are most dear. You know that you are worthy of my friendship and society; therefore come to me, in confidence, whenever you will, and from friendship learn faith.' Exactly as he spoke to that morbid boy he spoke to all mankind. . . . Something in this attitude disarmed the world as it has never been disarmed again. He was better than other men; he was a benefactor of other men; and yet he was not hated. The world came into church by a newer and nearer door; and by friendship it learnt faith" (p. 121).

In this effervescent love of men, a form of love, or rather of the manifestation of love, of which many even of the saints must needs be fearful, was the secret of the personal charm of St. Francis. This gave him his power over men's hearts. It must also be said that he was the man for his time. God fitted the man to the hour. How this was so is shown by Mr. Chesterton in his chapter on "The World St. Francis Found". He gives us a delightfully humorous, and at the same time true and serious disquisition on the "modern innovation which has substituted journalism for history," which "has insured that everybody should only hear the end of every story". "Most modern history", he tells us, "especially in England, suffers

from the same imperfection as journalism. At best it only tells half of the history of Christendom; and that the second half." For instance, "Just as we hear of the admiral being shot, but have never heard of his being born, so we all heard a great deal about the dissolution of the monasteries, but we heard next to nothing about the creation of the monasteries."

This method quite understandably leads to a misunderstanding of history and its real significance and of historical characters, their work in the world, and their point of view. To have any understanding of and sympathy with St. Francis, "It is necessary to realize, in however rude and elementary a fashion, into what sort of a world St. Francis entered and what has been the history of that world, at least in so far as it affected him" (pp. 18-24).

The twelfth and thirteenth centuries, according to Mr. Chesterton, were an awakening and an emancipation. From what? "The end of the Dark Ages was not merely the end of a sleep. It was certainly not merely the end of a superstitious enslavement. It was the end of something belonging to a quite definite but quite different order of ideas. It was the end of a penance; or, if it be preferred, a purgation. It marked the moment when a certain spiritual expiation had been finally worked out and certain spiritual diseases had been finally expelled from the system. They had been expelled by an era of asceticism, which was the only thing that could have expelled them. Christianity had entered the world to cure the world, and she had cured it in the only way in which it could be cured" (p. 26).

The mistake of the pagan world had been "the mistake of nature-worship". The result was that men "defiled their own earth and even their own heaven". So they "needed a new heaven and a new earth" (p. 31). "How could their case be met by looking at the sky, when erotic legends were scrawled in stars across it; how could they learn anything from the love of birds and flowers after the sort of love stories that were told of them?" Not till the pagan spirit had been exorcised by renunciation of the enjoyment of the beauties of nature, by asceticism, that is, could a cleansed and purified love of nature, a love of nature as the mirror of its Creator, take its place. St. Francis was the exponent, the poet, the saint of that

new love. In his own person he experienced the cleansing process, became the living exemplification and pattern of this purified love in a supreme degree and so was the fit instrument for the propagation of a spiritual life which, though not new in its source, divine charity, was new in its attitude to the world.

The Christian was able to take up this new attitude to the world because the world itself had been changed by its long penance and purgation. Speaking of this world renewed by Christian asceticism Mr. Chesterton says: "Gradually . . . beauty begins to appear, as something really fresh and delicate and above all surprising. Love returning is no longer what was called platonic, but what is still called chivalric love. The flowers and stars have recovered their first innocence. Fire and water are felt to be worthy to be the brother and sister of a saint. The purge of paganism is complete at last . . . Neither the universe nor the earth have now any longer the old sinister significance of the world. . . . Man has stripped from his soul the last rag of nature-worship, and can return to nature." Then came St. Francis to teach him how to do it, and "stood with his hands lifted, as in so many statues and pictures, and about him was a burst of birds singing; and behind him was the break of day" (p. 39).

PREPARATION.

In his chapters on "Francis the Fighter", "Francis the Builder", and "Le Jongleur de Dieu", the author takes us through the years of St. Francis's preparation for his mission to men. We are told of the incidents which constituted "turning points" in the career of the saint, and of those elements in his character, due either to his natural disposition or to his surroundings and personal experiences, upon which divine grace worked, making them, in their supernaturalized form, powerful aids in his task of winning and persuading the hearts of his fellows, enhancing, not destroying the charm of their appeal as beautiful human characteristics in a very human personality.

We cannot follow, nor would it be fair to follow Mr. Chesterton in detail in the working out of his theme. The object of this notice is to send readers to his book, confident that they

will be delighted with it and that their own understanding of the saint will gain immensely by its perusal. Many of those readers know their Chesterton well, and will expect to find the author's well known "way of putting things" brought to play on his subject in this volume with its usual happy effects of illumination and incisiveness. They will not be disappointed. In his treatment of the most relevant incidents of the youth of Francis Bernardone—his disappointment in the quest of military glory, his quarrel with his father, his disillusionment and flight from home, his imprisonment, his realization that he was looked upon as a fool and his determination to accept the character and become the Fool of God, Mr. Chesterton throws a very clear light upon the saint's development.

Summing up the view "from the outside" which many of his contemporaries must have taken of the incident of Francis's quarrel with his father, and describing how it must have appeared to "a critic of rather coarse common sense, with no feeling about the incident except annoyance," Mr. Chesterton writes: "A young fool or rascal is caught robbing his father and selling goods which he ought to guard; and the only explanation he will offer is that a loud voice from nowhere spoke in his ear and told him to mend the cracks and holes in a particular wall. He then declares himself naturally independent of all powers corresponding to the police or the magistrates and takes refuge with an amiable bishop who is forced to remonstrate with him and tell him he is wrong. He then proceeds to take off his clothes in public and practically throw them at his father; announcing at the same time that his father is not his father at all. He then runs about the town asking everybody he meets to give him fragments of buildings or building materials, apparently with reference to his old monomania about mending the wall. It may be an excellent thing that cracks should be filled up, but preferably not by somebody who is himself cracked; and architectural restoration like other things is not best performed by builders who, as we should say, have a tile loose. Finally the wretched youth relapses into rags and squalor and practically crawls away into the gutter. That is the spectacle that Francis must have presented to a very large number of his neighbors and friends" (pp. 71, 72).

Yet the man, Francis Bernardone, "the man whom men met walking about on the Italian roads in his brown tunic tied with a rope", is "the explanation of all that followed; men acted quite differently according to whether they had met him or not. If we see afterward a vast tumult, an appeal to the Pope, mobs of men in brown habits besieging the seats of authority, Papal pronouncements, heretical sessions, trial and triumphant survival, the world full of a new movement, the friar a household word in every corner of Europe, and if we ask *why* all this happened, we can only approximate to any answer to our own question if we can, in some faint and indirect imaginative fashion, hear one human voice or see one human face under a hood. There is no answer except that Francis Bernardone had happened; and we must try in some sense to see what we should have seen if he had happened to us" (pp. 96, 97). This is what Mr. Chesterton helps us to see in his chapter on "The Little Poor Man", and indeed throughout his enlightening book.

The Man and His Work.

The remaining chapters of this work treat of "The Three Orders", of St. Francis as "The Mirror of Christ", of his "Miracles and Death", and "The Testament of St. Francis".

A group of men soon gathered around Francis and, "Before describing the first steps he took to regularize the growing group, it is well to have a rough grasp of what he conceived that group to be. He did not call his followers monks. . . . He called them by a name which is generally rendered in English as the Friars Minor; but we shall be much closer to the atmosphere of his own mind if we render it almost literally as The Little Brothers. Presumably he was already resolved that they should take the three vows of poverty, chastity, and obedience, which had always been the mark of a monk. But it would seem that he was not so much afraid of the idea of a monk as of the idea of an abbot. He was afraid that the great spiritual magistracies which had given even to their holiest possessors at least a sort of impersonal and corporate pride, would import an element of pomposity that would spoil his extremely and almost extravagantly simple version of the life of humility. But the supreme difference between his dis-

cipline and the discipline of the old monastic system was concerned, of course, with the idea that the monks were to become migratory and almost nomadic instead of stationary. They were to mingle with the world; and to this the more old-fashioned monk would naturally reply by asking how they were to mingle with the world without becoming entangled with the world. It was a much more real question than a loose religiosity is likely to realize; but St. Francis had his own answer to it, of his own individual sort; and the interest of the problem is in that highly individual answer." The answer lay in the utter abstention from any kind of possession of property and from every kind of tie with the world. "His argument was this: that the dedicated man might go anywhere, among any kind of men, so long as there was nothing by which they could hold him. If he had any ties or needs like ordinary men, he would become like ordinary men. St. Francis was the last man in the world to think the worse of ordinary men for being ordinary. They had more affection and admiration from him than they are ever likely to have again. But for his own particular purpose of stirring up the world to a new spiritual enthusiasm, he saw with a logical clarity that was quite the reverse of fanatical or sentimental, that friars must not become like ordinary men; that the salt must not lose its savor, even to turn into human nature's daily food. And the difference between a friar and an ordinary man was really that a friar was freer than an ordinary man. It was necessary that he should be free from the cloister; but it was even more important that he should be free from the world. . . . The world around him was . . . a network of feudal and family and other forms of dependence. The whole idea of St. Francis was that the Little Brothers should be like little fishes who could go freely in and out of that net" (pp. 114-117).

Of St. Francis as a Mirror of Christ, "compared to most of us at least . . . a most sublime approximation to his Master, and, even in being an intermediary and a reflection—a splendid yet a merciful Mirror," the author has many beautiful and true things to say. The passage from page 134 onward, in which he shows how the life of Francis the disciple throws light on and interprets the life of Christ the Master, will be read with great interest. The growing intensity of the saint's

desire and efforts to become more and more closely the imitator of his Lord, with consequences that seem strange to those who cannot enter into the motives of the Christian mystic, is a notable part of this effective "apologia".

A moving story is this which Mr. Chesterton has told of the Christ-like man who produced so wonderful a spiritual renewal in his time; and not the least of the services which the author has done is to show how St. Francis, despite what seemed so extraordinary in him, fits into the tradition of the great Church Catholic whose devoted son he never for a moment ceased to be.

H. G. HUGHES.

Taunton, England.

WHAT A PARISH PRIEST CAN DO FOR HIS YOUNG MEN.

PARISH life, like every other department of human activity, grows more and more complex and various in its demands upon the time of the busy pastor. The church and the rectory, the school, the visiting of the sick, require so many hours every day that life seems all too short for the tasks that offer. It is difficult, even with system and industry, to cover the field adequately; and the very press of occupations is responsible for the seeming neglect of some notably important elements of Catholic activity. Particularly is the work for young men in the parish likely to fall behind, not for lack of good will, interest, or appreciation of the need, but simply for want of time and energy to do all that needs to be done.

There are few parish priests in the United States who have not in the background of their thoughts an abiding concern for the young men. From time to time, the problem reasserts itself in various forms. The children are taken care of in the schools. Young ladies show more natural inclination to group themselves into Sodalities and devout associations. But the young man is a shy creature and difficult to deal with. He has a tendency to keep in the background where religious ceremonies are concerned. He haunts the rear seats at Mass or stands in the back of the church during the services.

Yet the Catholic young man, especially if he be a graduate of the parish school, is not without his capacity for true piety.

The disposition toward piety in young men is on the increase. Some years ago a most observant and experienced member of the Hierarchy remarked to me, "Men and young men are becoming more and more inclined to be devout. Properly dealt with they incline to frequent Communion. There has been a great increase of late years in the devotion of men. If only we treated them in the right way we should see great outward manifestations of manly piety."

While the Catholic societies for men have done much in the way of promoting manly devotion, however, every parish priest knows that much remains to be accomplished in the way of keeping in touch with Catholic young men. The stays and safeguards of former years have been broken. Modern conditions have weakened or destroyed the influence of the home. The commercialized amusements draw young folk out of doors night after night. A very great number of young people leave home entirely and wander from place to place seeking better employment or more amusement, changing their habitations at the whim of the moment, roaming up and down the face of the land.

I.

In almost every parish, therefore, one finds several classes of Catholic young men. First, there are those who are in close touch with the pastor and who are ready to join Catholic societies, to help in the work of the parish. This group is unfortunately rather small in most parishes and is usually made up entirely of graduates of the parish school. These young men are not a cause of anxiety to the pastor, but rather a consolation to him. They commonly have good Catholic homes and are surrounded by salutary influences and if they go astray can easily be brought back to their duties.

Another and larger group of Catholic young men is faithful to its religious duties. Loyal Catholics, they have received a good Catholic training, but are not in very close touch with the pastor or with the activities of the parish. They may belong to the local body of some national Catholic society or even to the parish societies for men, but they do not take a leading part in these nor show very much active interest in parish affairs. Their preoccupations in business, their natural

diffidence when it comes to visiting the priest, or other causes, may be responsible for this comparative aloofness. But it exists and must be taken account of. This class is usually much more considerable than the first, though its members may be drawn into closer contact with the pastor if he takes due measures therefor.

The third group offers the most serious problem. It is composed of those young men who are, or should be Catholics, but who show varying degrees of aloofness from Catholic practice. Some of them still discharge the bare essentials of their Catholic duties. A great many have entirely ceased the practice of their religion. It is difficult for the pastor to estimate the number of this group for the reason that they are so elusive and keep so far away from the church. I have had parish priests assure me that it was their conviction that at least one half of the Catholic young men in their parish never went to church on Sunday. No doubt this was an unusual proportion. Yet considering the vast numbers of young men who are living away from home in every large city, we can hardly tell how many of them do habitually neglect their religious duties.

During the war, the chaplains who served in training camps had an exceptional opportunity to judge of the religious conditions of our Catholic young men. Some of them reported that the graduates of parish schools were remarkable for their fidelity. But a sad proportion of the young men who had never had the advantages of a thorough Catholic training, kept away from Mass and the Sacraments and even tried to conceal from the chaplain the fact that they ought to be Catholics. Many of these young men were the victims of their parents' neglect in the matter of religious training. One poor fellow came up to me after a Mission I had given to the soldiers in one large cantonment and said: "Father, I am a Catholic—how can I get baptized?"—"A Catholic, and you have never been baptized?" I replied in natural surprise. "I don't think I have", said he, "because just before I left home for the camp my sister Mary said to me, 'Bill, when you get to camp, you better get some priest to baptize you, because I don't think you ever were baptized before.'"

A Knights of Columbus secretary related to me a similar incident. A young fellow came to the camp and was attracted

to the K. of C. building. After coming there several times, he approached the secretary and said to him in a confidential undertone, "Say, buddy, when a fellow used to be a Catholic when he was a kid and hasn't worked at it for quite some time, how can he break into the Church again?" It was a practical difficulty for him. He wanted to be a Catholic again, but didn't know just how to "break in". He had to be told how to go to confession and what to do to resume his religious practice.

The draft also brought out the extraordinary number of young men who lived away from home. In one city of about a million inhabitants, we were told that there were fifty thousand more young men in town than the average of the population would lead one to expect. Many of these young men were working in the great factories and they had come from all parts of the country to get better wages and the amusements of a big city. It is likely that 25 per cent of them at least were Catholics. During the war, of course, a tremendous impetus was given to work for young men. When peace came, the interest lamentably lessened. Yet these young men are as precious a belonging of the Church in times of peace as in days of war.

A great deal is said of the perils of country girls who come into large cities, and what is said is no doubt less than the truth. But who adequately realizes the perils which await a young man when he comes a stranger into a large city? Not long ago a Catholic mother wrote to me after having read an account of the conferences in Cincinnati on Welfare Work for Young Men, and expressed her own solicitude. I shall reproduce the letter verbatim, suppressing, of course, names and places. It is a human document of great significance to the city pastor of souls.

DEAR FATHER:

Reading in to-day's *Sunday Visitor* of your efforts in behalf of Catholic centres for young men, I could not refrain from writing you.

I am a Catholic mother, and though this is a work for the Catholic men, I must voice my words of hope for the success of your plan.

I live in the country, and it is we country folk who see the cruel cities. I can name dozens of good young men who have gone from our parish to ——— and who went from indifference to actual loss of faith. You in the cities don't quite realize how hard it is sometimes for a country person to get to Mass. We are used to our little home churches where we know our pastor intimately, where we are surrounded by friends.

Your big, grand churches seem vast and strange, even cold. We don't know the priests who come and go; we don't understand the ways; we don't feel at home. Is it any wonder then that young men, good young Catholic men, fall away and get in with bad company and so gradually stay away from Mass altogether? Such a centre as you propose would mean so much. It would throw the right sort of influence around our boys who go to the city to work until they learn the ways of the city, "get their bearings", so to speak, and then a less number would lose Faith.

I wish there were some way I could help. Two of my own brothers left home practical Catholics: one now is almost an agnostic and the other a fallen-away Catholic. My own son must go next year to finish high school. Will it mean a loss of his most precious possession? My daughters are safe in Catholic convent schools; but oh, my boys! How I dread the future for them! How I dread the city!

Such a centre or centres for our Catholic young men is a crying need and I shall pray for its success.

Sincerely,

"A Country Mother."

Even for the town-bred boy, dangers to the Faith and to morals are all too frequent in our crowded cities. From the door of the school to the door of the office, store, or factory, is a terrific leap. Thrown into new environments, forced to associate with all manner of characters, brought into trying contact with many acute temptations, the boy, so protected at school, is left utterly to himself just at the age when passions awaken and the will is weak. It is extraordinary what efforts we make, what sacrifices we go to for the sake of our boys while at school and how very little we do to ensure their perseverance afterward. It is as though they were a most precious possession during their childhood and ceased to be of any account as soon as they leave school. Organization is necessary to keep hold of them and help them to persevere. It is a difficult task, this organization, but necessary in direct proportion to its difficulties.

II.

The most experienced pastors have sometimes the most to say concerning the difficulties of organizing societies for Catholic boys and young men. They have tried and have failed or they have made efforts and only partly succeeded. Sometimes they have built centres and club houses in their parish and the young men have either wrecked them or abandoned them. At other times they have organized societies which lingered out a meagre existence and expired of inanition. This is one of the most severe difficulties of the pastor's life, the abiding problem in many parishes.

Add to this that the young men who do respond to such efforts are very often precisely the ones who do not need special help or care. They belong already to the first group we have mentioned. It is the second and third groups that offer the greatest attractions for the true hunter of souls, but they are shy and difficult in proportion to their need. This is a very grave consideration. It is true of this as of too many of our activities that we are in danger merely of converting the already converted and of saving the already saved. Our methods are at times too much directed toward those who are already safe in the fold and too little pointed toward the wandering sheep who stray.

What methods, then, are at hand for the busy pastor whereby he may practically reach and attend to the needs of the young men of his flock? No one person's experience can supply the answer to this question. Conditions are most various and so too are the qualifications of individuals. A method which would succeed admirably in one man's hands would be a quite complete failure in the case of another because of differences of temperament and character. Some points however will be useful for all. What we shall suggest is not the result of our own experience merely but a composite picture of the experiences of many gathered in a study of this problem far and wide.

First, it is clear that we need parish organizations for young men. The pastor who becomes disheartened at the difficulty and gives up trying to have good societies for young men in his parish, commits a tactical error. In this respect emphati-

cally half a loaf is endlessly better than no bread. The mere effort to keep up a society of young men, especially if the aim is directed toward bringing in and making fervent members those who now belong to the second and third groups above mentioned, is a constant source of good. The very existence of such an effort is a good sign in a parish.

It is quite true that some pastors have the gift for getting and keeping their young men about them without any organization at all. Their energy, fervor, and ability to deal with young men effectively dispense them from any need of organization. But they are the great exception and their work often dies with them or ceases when they go to another field of effort. Given their personal presence and the work continues. In their absence it goes out like a lamp when the oil is exhausted. Very often, too, they cannot tell anyone else how to do the work. It seems very simple to them, but their methods are incommunicable.

For every one of these born apostles of young men, there are at least a hundred priests who can utilize organization to get and keep a hold on their young folk. If they can acquire the right methods and give enough time and energy to organization, they can manage somehow to keep Catholic young men's societies growing and to make them bear fruit. Without organization their case is hopeless. With the right sort of organization, they can hold their young men. The task is never easy. Organization simply makes it possible at the expenditure of a certain amount of time, effort, energy in the right way and to the right degree.

III.

In the choice of a parish society for young men it is desirable to keep two ends in view. First, the fervent and serviceable young men of the parish should be organized in such a way as to make them effective to aid the pastor in bringing in the other two classes already referred to. Second, some organization should be provided for bringing in, not only the fervent, but every young man in the parish who bears the name of Catholic.

For the first purpose that society of the Blessed Virgin which is affiliated to the Prima Primaria of the Roman College offers

special advantages, providing only that its purpose and methods are well understood and put into practice. Unfortunately the name "Sodality" by which it is known is ambiguous and misleading for many persons It might be better to call it, for young men, the Knights of Mary or some similar name which would better express its purpose than does the word "Sodality," which is common to many different confraternities and associations.

These Knights of Mary should form a spiritual chivalry, the purpose of their association being to employ devotion to the Blessed Virgin as a means of fostering a special fervor of the interior life of that precise kind which will tend to overflow in good works. Once the pastor or his assistant has organized such a group of young men, and filled them with the spirit of active service in honor of the Mother of God, he will have at hand a body of picked and willing aids to help him get in touch with other young men and influence them for good. Sections of these Knights of Mary may form committees to carry on the work of the Holy Name Society, the Apostleship of Prayer, work for Catholic sociability, lecture courses, etc. The cardinal point should be to train real leaders who can be depended upon to take their share of the work and carry it on. This relieves the pastors of a very heavy load.

The Holy Name Society has proved itself an effective means to gather in all the men of the parish and keep them faithful to monthly Communion, besides influencing them to a better life. Where the Holy Name Society already exists its more fervent members may also be taken into the Knights of Mary and thus form a nucleus of active workers, continuing their interest in the Holy Name and urged to still greater efforts through devotion to the Blessed Mother. Thus there is no conflict between the Holy Name and the Knights of Mary. The one takes in all the men of the parish; the other receives those who wish to do special work and exercise special devotion to Mary. Each can assist the other. Where there is apparent conflict, it arises from a misunderstanding of either or both of these societies.

The great difficulty which will arise in the minds of some pastors against this suggestion is the trouble of maintaining two societies. But let us emphasize here the very practical prin-

ciple that the burden of carrying on both these organizations should be put not on the pastor or director, but upon the officers. We sometimes get into the way of thinking that all parish activities have to be lifted up and carried on by main energy by the pastor himself. The people, too, following the lead of the priest, adopt the same notion. In such a case, of course, the burden of carrying on so many activities becomes unbearable.

But we should always keep in mind that in matters of organization our lay folk have as much and perhaps more talent and capacity than have we ourselves. In their family life, in their business, they are called on constantly to solve difficulties, to arrange details, to meet situations which are not very dissimilar from those of society organization. If they are given responsibility and credit for the material details of their societies, they will make a greater success than the pastor could hope to achieve, in the face of his other heavy charges.

Why not give our young men, therefore, the opportunity to carry on their own societies, always, of course, under the direction and with the inspiration received from the pastor? It is more difficult in the beginning to cultivate their initiative and get them to carry the burden themselves, but it is endlessly easier in the long run. At present many pastors unconsciously discourage lay initiative. Once, when organizing a body of men, I made the suggestion to the pastor to pick out the leaders, and put the burden on them. "In my parish", he said, "there are no leaders. A few men come around to the rectory regularly to attend to the work of the St. Vincent de Paul Society, etc., but they look to me for everything. It is always, 'What do you think, Father? What would you like, Father?' They seem not to have any mind of their own."

Afterward, however, when there was question of choosing the officers, he remarked himself that "we must get some leaders"! "But, Father", said his assistant, "you were just remarking yesterday that there are no leaders in this parish." "I have since been thinking that over," said the pastor, "and I have come to the conclusion that there have not been any leaders, because I have never wanted any. The men do as they think I wish. They say 'What would you like, Father? What do you think, Father?' because that is what they think

I want them to say. I will have to let them know that I really want them to take the lead."

IV.

No one with any experience of the ways of parishes will imagine that such societies for young men can be kept up without serious effort and even difficulty. The point is that they are worth all and more than they cost. Whatever honest effort is put into such organization brings its own return, usually directly proportionate to the work expended. It is never easy to design and build a capable machine for accomplishing some specific work, nor to keep it in running order, clean and oiled and ready for use. The advantage of such a machine is not that it dispenses with work, but that a given amount of work expended on it brings far greater results than could be obtained by cruder means. Such a machine is a well-organized parish society as we have described it.

Another consideration which urges on the pastor the establishment and continuance of such societies is the means they offer for getting hold of the drifters and movers, among our Catholic young men. In every city parish and in some country ones, there is a large element of Catholic young men who have come from other places. If they have been used at home to membership in a parish society for young men, they may look for one in the new parish. If they are merely nominal Catholics, they may be gotten hold of through the organized efforts of the Catholic young men and thus brought into Catholic association. But without organization, who can get hold of them?

Let us repeat that we are thoroughly aware of the very great difficulty of these activities for young men. Time is lacking on the part of the pastor. Yet we may here invoke the rule of proportion. The young men are surely not the least precious or needy part of the congregation. To them, therefore, ought to be given at least their share of the pastor's time. And if the share of his energy which is due to them be expended in organizing them, and getting them to work, it will be much more effective than if directed merely to the help of individuals.

Again, young men move about so much, they are so fickle at times in their choice of residence and occupation. The more reason for getting hold of them in an organized way. A young man who has had no ties at home with his parish will never think of joining a parish society in his new place of residence. But if he has been a good member of the Sodality, where he was brought up, he will be the more ready to join where he goes to live.

V.

Much more could be said on this important topic, but I wish briefly to touch on another aspect of parish work for young men before I have reached the limits of this paper. Not a few pastors are much concerned with the problem of parish halls and centres for young folk. Is it well to establish such centres in parishes? Or do the many failures or only partial successes of such halls indicate that it is better not to have them? One pastor who had worked long and successfully in his parish and had built a large and attractive centre once put the matter in this wise. "I am almost sorry sometimes that I built this hall. The young people come here and learn to play billiards and pool and to bowl, then they crave to try their skill against a larger circle than the parish can offer them. So off they go to the downtown commercial pool rooms, billiard halls, and bowling alleys. Am I training young people to patronize down-town resorts? The same thing is true of their entertainment. They get tired of dancing with boys and girls whom they have known in the parish school. They want to get out into the great unknown where people will call them 'Miss' and 'Mister'. Your idea, Father, of civic centres for Catholic young people," he concluded, "would be a solution of this difficulty. Then our young people could go from parish halls to larger Catholic centres when they feel this craving for a wider circle of association."

In fact this remark seems to contain the germ of a solution for the very pressing problem of Catholic centres. It would be desirable to have in each large parish a well designed and well-equipped and especially a well-managed centre for the social activities of the parish. In some instances this need might be met by a neighborhood centre, at the intersection of two or

three parishes and jointly managed for their mutual advantage. One knows that parochial feeling is sometimes, indeed, often opposed to such a solution, but this unreasonable spirit is getting antiquated and belongs to a past condition of things. It is high time that we all realized that the interest of a parish is identical with that of its neighboring parishes. To get the young men back into the Church when they have wandered away and to keep them there when they are in danger of wandering will be a benefit to every parish concerned. There are enough and to spare of young men to keep each parish busy with its own. Were we to take due care of our young folk, we should have enough to go around.

But in addition to these neighborhood centres, it is growing constantly clearer to thoughtful observers that modern conditions demand civic centres for Catholics where the more general requirements of sociability, exercise, entertainment, and even instruction may be met. Hence in large places it is for the interest of the parishes to coöperate in promoting these Catholic centres, which should by all means be made self-supporting and managed like a first-rate business enterprise.

With such a centre it would be possible to get in touch with many young folk who are now drifting and aloof from all parish influences and to refer them to their parish for neighborhood activities. Theoretically, of course, it would be much better to get young people back to their home and parish and keep them there. Practically it is impossible to curb at once the restless spirit which drives young people away from home for amusement, companionship, exercise, study. By giving them what they wish, under safe auspices, we may get them to do what we wish in the matter of frequenting parish activities and of sometimes staying at home. But we must catch our hare before we can cook it.

With a right adjustment of activities, a system such as we have described would lift much of the heavy burden of the cure of young men's souls from the shoulders of the overworked pastor, while leaving him in such control as is proper of the young men's activities in his parish. To some it may seem that the methods we have outlined are utopian and impracticable. But the current is setting strongly in the direction of such coördinated activities and when once the waters have

begun to run, we may be surprised at their strength and swiftness. We are now at the turning of the tide. Old methods of parish organization are proving inadequate to meet new needs. New conditions are making demands upon Catholics for activities in behalf of young folk which would have startled the Catholics of a former generation. We cannot turn back the hands of the clock. Every age has made different demands on the Church for ways and means of organization. The sooner we can react to these demands, the more of our Catholic young folk will be saved to the Church.

It would have been a pleasing task to point out more in detail the specific activities which can be taken up in a parish society of young men, and to give some account of successful experiments made in this direction by pastors in the United States. On some future occasion we look forward to doing this in another article. For the present it will have been enough to have outlined in some way the greatness and importance of the problem and to have indicated in which direction our zealous pastors may look for its solution in their own parish and under the specific conditions, so various in various places, in which Divine Providence has placed each shepherd of souls.

EDWARD F. GARESCHÉ, S.J.

St. Louis, Missouri.

THE GOTHIC WINDOW.

Singula per lecta lux radiat per fenestras, vitrum penetrans lychnus fovet adspectus legentis.—*Vit. S. Philibert.*

THE minute study of one little flower might well occupy the lifetime of the most brilliant among men. Its history—from the tiny green plant whose delicate life may be pinched out between the forefinger and thumb, to the child-like beauty of the modest snowdrop's green-specked white cup or the regal maturity of the rose's many-petalled corolla—is a romance of beautiful mysteries that have charms to captivate sight, and smell and touch, and even perform for the sensitive soul the priestly office of guiding it to the knowledge and love of the Creator.

To the human mind has God given the power to surge to such heights of invention, and to man's body the capacity of

such artistic execution, that he may reproduce in his handiwork the similitude of the beautiful in Nature, to win from his fellowman an admiration all but as enthusiastic as that which he yields of necessity to the handiwork of the Almighty.

> With skill so like, yet so surpassing art,
> With such design, so just in every part,
> That reason pauses, doubtful if it stand
> The work of mortal, or immortal hand.

Though works of art have been produced by bad men, it would seem as if the degree of appreciation of natural loveliness were determined by man's nearness to God, and its interpretation elevating in due proportion.[1] One only needs to enter the great galleries of the world to be impressed by the difference between Christian and pagan art, between, for instance, such masterpieces as the Madonna of San Sisto by Raphael and the Education of Cupid by Correggio. But, perhaps, it is nowhere so evident as in the "Noble Art", when one compares the cold formalism of the classic architecture with the aspiring grandeur of the Christian Gothic. Here we find the medieval monks in the vanguard of progress. The Benedictine monasteries of St. Gaul in Germany, Monte Cassino in Italy, and Cluny in France were for many centuries the centres of Christian art. "There were not only schools and libraries, but also studios where architecture, painting, mosaic, sculpture, engraving, caligraphy, ivory-carving, the mounting of gems, bookbinding and ornamentation in various branches, were studied and practised with equal ardor and success, without any injury to the severe discipline of the institution."[2] These Benedictine monks were the inventors and perfectors of the Romanesque style of architecture, and at St. Denis, under Abbot Suger, was laid the foundation of the Gothic in the year 1144. "It is said," writes Elizabeth Boyle O'Reilly, "that Suger, builder of the first great Gothic church

[1] We find the same sentiment expressed by Alexandre Dumas Fils: "Fouillez la vie intime de ceux qui méritent véritablement le nom d'artiste, vous les trouverez tous hommes de bien, tous religieux, quelque-uns purs comme des saints. Le vrai génie est chaste, et, quelque forme que prenne son œuvre, elle est chaste comme lui. L'immortalité dans l'œuvre ne commence qu'à l'infériorité du producteur, qui, ne pouvant satisfaire le goût des quelques juges qui commandent à l'opinion en apelle aux curiosités secrètes et aux sensualités de la foule." (*Affaire Clemenceau*, c. XXI.)

[2] *The Monks of the West*, Montalembert; Vol. 5, c. 5.

in the world, maker of jewelled windows over which science sighs in despair of emulation, used eagerly to enquire of travellers returned from the East had they seen aught, even in St. Sophia itself, to surpass his St. Denis." [3]

They were not only architects, but masons also. The same hands that draughted the noble and intricate designs were made horny by the rough work of executing them in stone. It mattered not whether the monk was abbot or simple brother, whether he had been known to the world as prince or peasant, the work was shared alike among all. And they have left to a wondering posterity, as enduring monuments to their piety, humility, and skill, abbatial churches such as Notre Dame at Paris, Vézelay, St. Denis, and Pontigny, Canterbury, Lincoln, Rochester, Durham, and Gloucester, not to speak of countless others scattered throughout the continent of Europe. And when the craftsmen no longer needed the protection of the monastic orders, the architects and builders who went forth to continue the work for the bishops were men who owed all they knew to the sons of St. Bernard. Thus Orbais, Honnecourt, and Corbie, for instance, were trained in the schools of Cluny.

Romanesque architecture reached its perfect expression about the middle of the twelfth century. About the same time a new principle of construction was evolved, and the transition to Gothic began. The new style was but the natural and logical development of the principles involved in its predecessor, and in the transition period many churches combined the principles of the two.

Of course the new architecture was not evolved in a day. In a previous article (August, 1923) we gave a brief account of its development as a whole. But perhaps the consideration of one detail, the Gothic window, may give a clearer appreciation of what that development meant. And if the life-story of the little flower be a study refining and spiritualizing, may we not with some like profit follow the history of this flower of workmanship which our forefathers evolved by graded inspiration from the simple one-light lancet to the geometrical marvel of stone tracery that holds the appreciative mind of

[3] *How France Built Her Cathedrals.*

the twentieth century spell-bound in speechless admiration? Indeed to know anything of Gothic architecture we must above all know the story of the Gothic window. As Sir Thomas Graham Jackson has written: "The traceried window plays so large a part in Gothic architecture that it stands sponsor to each successive period, which is named 'lancet, geometrical, curvilinear, flamboyant, or perpendicular', according to the character of the stone framing in which the glass is set." [4]

The earliest known form of window was nothing more than a small rectangular opening to admit light and air, without weakening any possible point of attack. It was usually high above the ground, as in the case of the round towers of Ireland. In order to diffuse the little light they admitted as much as possible, the opening was made considerably wider on the inside of the wall, the facets being inclined obliquely, an arrangement known as "splaying" or spreading.

Later, in the Norman architecture, which is but a branch of the Romanesque, a round-headed aperture became the usual type. Here also circular windows are to be found. In the course of time two of these windows were brought as close together as the splaying would allow, and we soon find two such windows with a circular window placed above them in certain Cistercian churches.

The next development was the introduction of the *lancet*, and here we find the true origin of the later Gothic. This was a high and narrow window, terminating in an arch acutely pointed, or formed of curves of long radius, the centre falling outside the arch (Fig. I). It derived its name from its likeness to a lancet. It also was splayed. Following up the lesson of their predecessors the architects soon brought their lancets together in groups of two, three, and five, as in the group called the Five Sisters in the transept of York Cathedral. Even as many as seven lancets was a combination not unknown. The dripstones were then united, and eventually we find the group included under a single arch or common dripstone.

[4] *Gothic Architecture in France, England, and Italy.* Sir Thomas Graham Jackson, Bart., R.A., F.S.A.

The next subdivision was the introduction of *plate tracery*. This is a form of tracery in which openings are cut or pierced in slabs of stone, as distinguished from the later tracery, which was constructed of assembled blocks of stone. In this class of work the Italians excelled all others. Its earliest form consisted merely in the piercing of a circular splayed hole in the space between the enclosing arch and the heads of the lancets (Fig. 1). This circle was later subdivided into a trefoil, a quatrefoil, cinquefoil, sixfoil, or multifoil (Fig. 2);

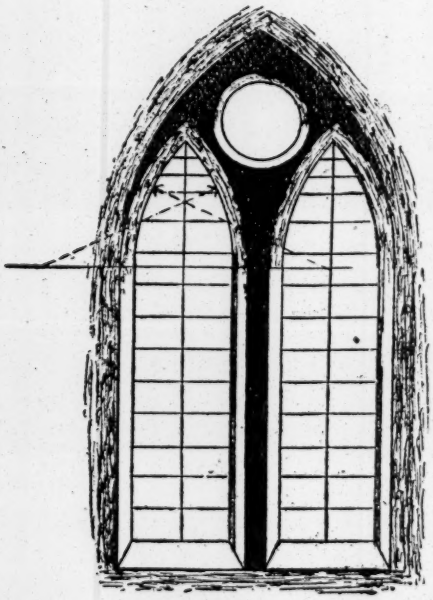


FIG. 1.

and further subdivisions soon followed. The high decorative quality of the final development of plate tracery was, in the opinion of Ruskin, the most perfect tracery of all. Thenceforward he sees only decline. "I have drawn all these traceries as seen from within, in order to show the effect of the light thus treated, at first in far-off separate stars, and then gradually enlarging, approaching, until they come and stand over us, as it were, filling the whole space with their effulgence. And it is in this pause of the star, that we have the great, pure, and

perfect form of French Gothic."[5] A fine example of plate tracery is seen in the clerestory window of Chartres Cathedral (Fig. 3).

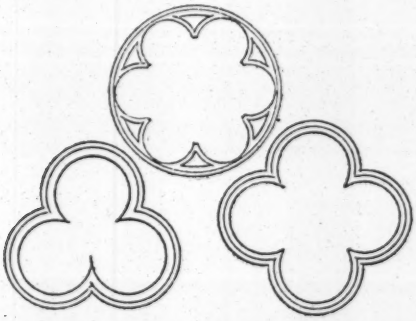


FIG. 2.

The spaces between the heads of the lancets and the circle were next pierced with small circles or triangles. In the early days of this development the piercings had been made through

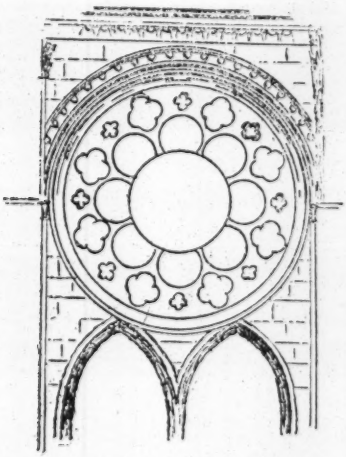


FIG. 3.

the entire thickness of the wall. The windows were later recessed, thus lessening the width of the splaying and allowing

[5] *Seven Lamps of Architecture.*

the lights to be brought closer together till they were almost in contact. Then true mullions began to replace the attenuated wall spacing.

From Fig. 4, after V. de Honnecourt's sketch of the construction of an early traceried window at Reims Cathedral, we get a good idea of the transition to bar-tracery or tracery proper. It will be seen that the openings are no longer pierced, but that the framework is built up.

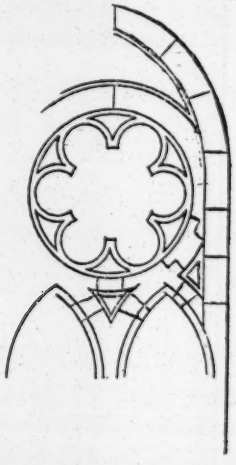


FIG. 4.

Bar tracery is permanent openwork built in a window in the form of mullions. Mullions are the division, typically of stone, by which the lights of the window are separated. The new feature began almost at once to be treated as an ornament, and herein lies Ruskin's objection to it. "It will be noticed," —he writes, "that, during the whole of this process [i. e. plate tracery], the attention is kept fixed on the forms of the penetrations, that is to say, of the lights as seen from the interior, not of the intermediate stone. All the grace of the window is in the outline of its lights." [6] Rudeness in the intermediate stonework did not matter here, provided that the outline of the light was perfect. In the new style attention was directed principally toward the possibilities of ornamentation on the

[6] *The Lamp of Truth.*

tracery itself. "The forms of the tracery were seized with a childish delight in the novel source of beauty; and the intervening space was cast aside, as an element of decoration, for ever." [7] This dogmatic statement of Ruskin's, however, does not meet with universal acceptance. To speak of all the splendor that succeeded plate tracery as a decline is one of Ruskin's notable exaggerations.

Mullions were first used toward the close of the twelfth century and attained their most perfect development about the middle of the thirteenth century. After this, while becoming constantly more and more elaborate in design and in the moldings, the mullions are artistically less satisfactory in their lines. In the heads of the windows they formed arches and

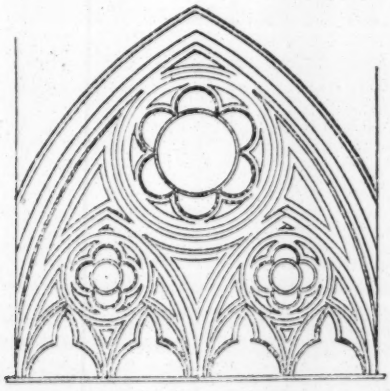


FIG. 5.

foliated curves, and, later, flowing lines intersecting and enriched in a multitude of ways, always in keeping with the general development of the style. Indeed the window tracery is one of the best criterions for determining the age and place in art of a medieval building. As has been said, the various periods of the style are named after the character of the tracery, whether it be geometrical, curvilinear, flamboyant, or perpendicular. In Fig. 5 we illustrate the *geometric* window head. The design became ever more and more elaborate. Arches, circles, and foils were multiplied. There seemed to be no end to the possibility of subdivision, till, in the end, it

[7] Ibid.

eventuated in such a maze of geometric intricacy as is seen in one of the rose windows of Notre Dame de Paris here illustrated (Fig. 6). Think of that design being executed in stone, interlocked so as to provide the necessary strength. Having failed five times, we can give our assurance that the mere drawing of it from photographs and a partial drawing by

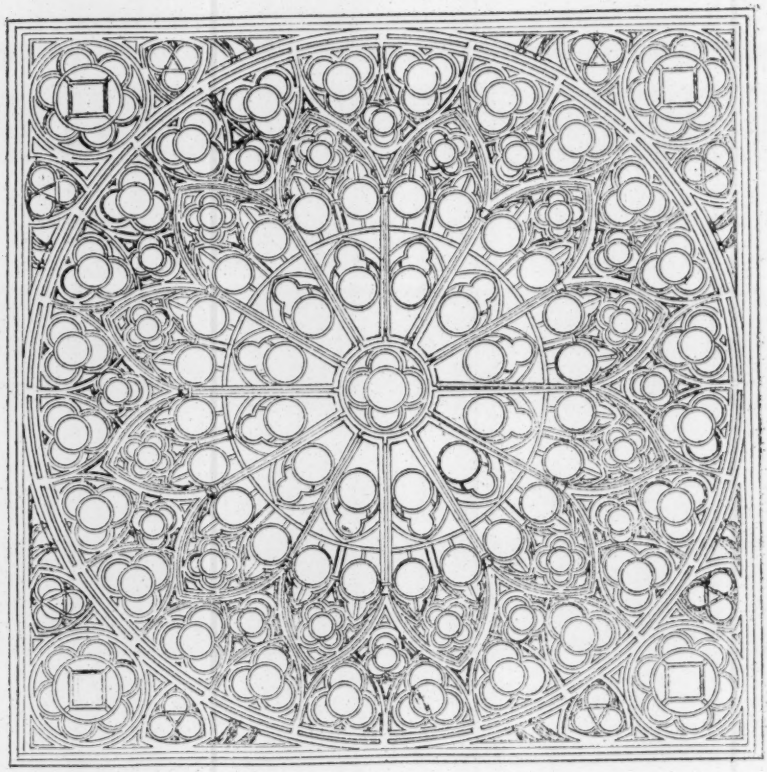


FIG. 6.

W. R. Lethaby is by no means a mean task. In the end we but succeeded in producing a tolerably accurate working-drawing. Except for the north, south, and west rose windows, the present stained glass in Notre Dame is modern. "Originally the choir of Notre Dame boasted some glass given by Abbot Suger himself to the preceding Romanesque cathedral." But rose windows as elaborate are to be found in plenty in the

great cathedrals, serving as but the setting for the priceless stained glass that contrasts many tinted lights with an infinite variety of shade till the cathedral sparkles as a gem of many facets, azure and ruby specked by the filtered rays of a lost art. It is little to be wondered at that poets taxed their skill in their attempts at describing these masterpieces.

> Likewise the deep-set windows, stain'd and traced,
> Would seem slow-flaming crimson fires
> From shadow'd grots of arches interlaced,
> And tipt with frost-like spires. (Tennyson)
>
> . . . . . .
>
> . . . . So sleep, forever sleep, O marble Pair!
> Or, if ye wake, let it be then, when fair
> On the carved western front a flood of light
> Streams from the setting sun, and colors bright
> Prophets, transfigured saints, and martyrs brave,
> In the vast western windows of the nave;
> And on the pavement round the Tomb there glints
> A checkerwork of glowing sapphire tints,
> And amethyst, and ruby—then unclose
> Your eyelids on the stone where ye repose,
> . . . . And looking down on the warm rosy tints
> Which checker, at your feet, the illumined flints,
> Say: "What is this? We are in bliss—forgiven.
> Behold the pavements of the courts of Heaven."
> (Matthew Arnold)

The Geometrical was soon superseded by the *Curvilinear* or

FIG. 7.

Flowing Decorated style (Fig. 7). "Instead of tracery composed as hitherto of simple circular curves," writes Sir T. G.

Jackson, "we now have reversed, compound, or ogee curves; the figures of the openings are not merely juxtaposed, leaving accidental intervals where they do not fit, but are now shaped to fit one another exactly, leaving no intervals at all." This might be spoken of as an almost exclusively English development, for there is no corresponding feature in the French Gothic. The design here also became exceedingly intricate, but very beautiful.

When the possibilities of the Flowing Decorated were exhausted, another change followed in England. The *perpendicular*, otherwise known as the Tudor style, was introduced. It is a debased style, representing the last stage of pointed

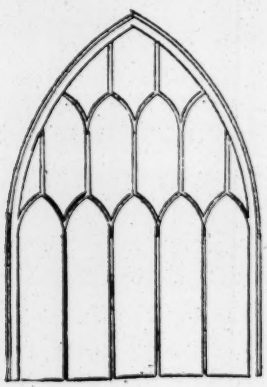
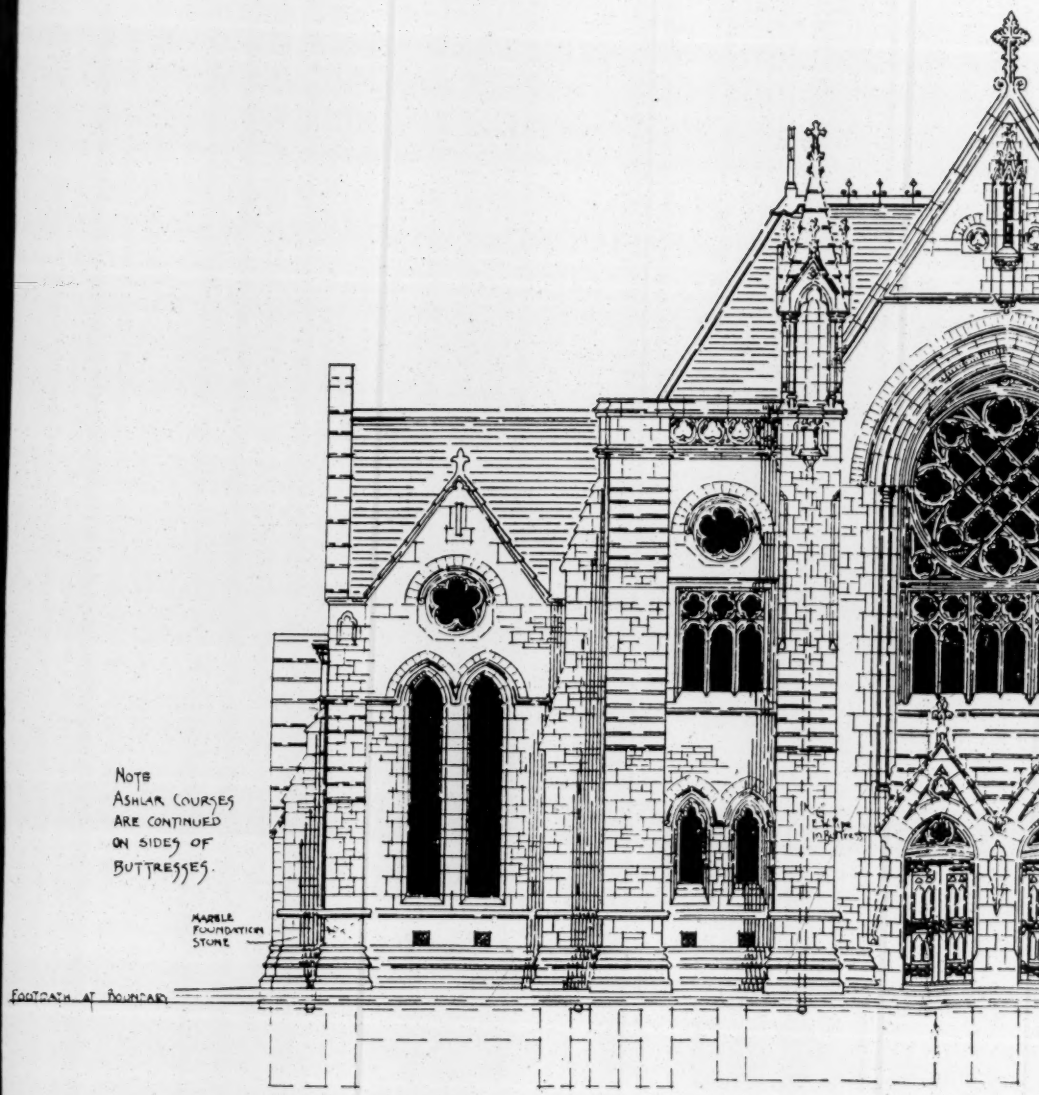


FIG. 8.

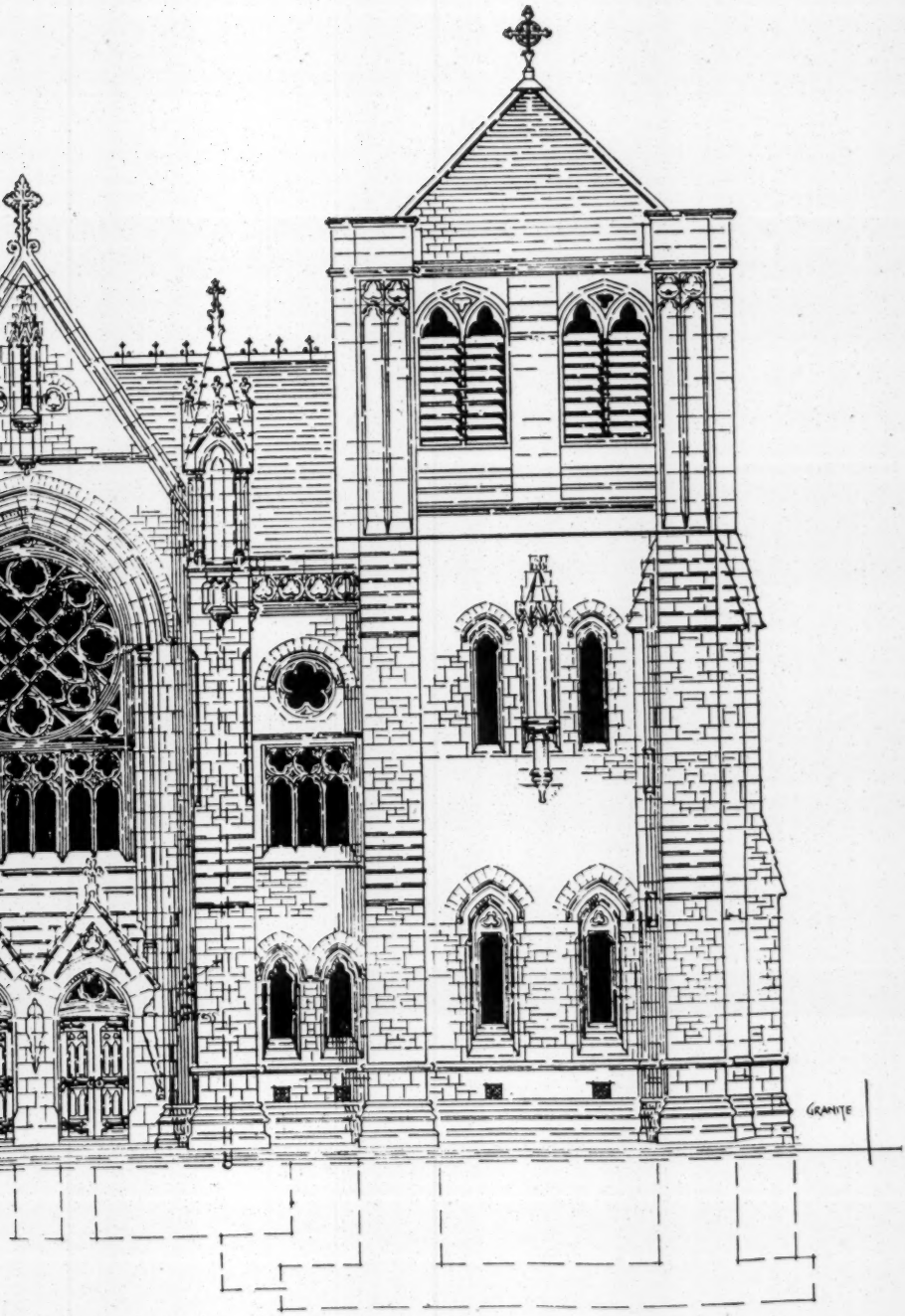
architecture. It is of the fifteenth century and the first half of the sixteenth. The window (Fig. 8) exhibits most clearly the characteristics of this style, which differs from the others in that a large portion of the chief lines of its tracery intersect at right angles.

Corresponding with this change in England a new movement began in France, where the *flamboyant* now came into fashion. Though more graceful, rich, and varied than the perpendicular, it also must be described as decadent. It (Fig. 9) [8]

[8] We regret that we are unable to fitly acknowledge the source from which this fine drawing is taken. It is from an old encyclopedia which we have no longer at hand.



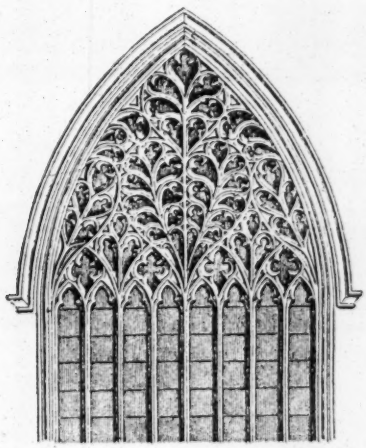
ST. FRANCIS XAVIER'S CATHEDRAL, ADELAIDE, AU



IDE, AUSTRALIA. NORTH ELEVATION.

derived its name from the manner in which its tracery flames out into tongues and waves, and spirals.

Having reached the acme of its perfection as far as its structural possibilities (and the principle of structure is everything in Gothic) were concerned; there being nothing left to discover, a most lamentable decline had set in. All the energy of the builders was now squandered in devising novel and unnecessary ornamentation. The age of Gothic had come to



Great West Window York Cathedral

FIG. 9.

an end. Its death-knell had been sounded. But it was too grand to be altogether lost in the oblivion of forgotten things. It awaited its resuscitation in a purer form in the nineteenth century.

Of the last phases of Gothic Ruskin wrote: "Architecture became in France a mere web of waving lines—in England a mere grating of perpendicular ones. Redundance was substituted for invention, and geometry for passion; the Gothic art became a mere expression of wanton expenditure, and vulgar mathematics; and was swept away, as it then deserved to be swept away, by the severer pride, and purer learning, of the schools founded on classical traditions." [9]

[9] *The Two Paths.* The Deteriorative Power of Conventional Art over Nations.

The windows had grown ever larger and larger until, in the end, they filled entirely the wall space between buttress and buttress, giving to the church the appearance of an immense jewelled lantern, as in the case of the sixteen-sided polygon of Aix-La-Chapelle.

> The architect
> Built his great heart into these sculptured stones,
> And with him toiled his children, and their lives
> Were builded, with his own, into the walls
> As offerings unto God.

Modern Gothic.

Ill-informed people frequently make invidious comparisons between the Gothic of the Middle Ages and that of our own day. They say that the work of the past cannot be reproduced now. That is true enough. But that it is so is no reflection on the architects of our time. It has been our privilege to meet many of them. Apart from that chivalry which seems to be communicated from the Romance age to those who pursue and love the art that was its best expression, we have known them capable of as great designs as ever left the skilled hands of the Cistercian architect. It is not the skill but the opportunity that is wanting. The great abbatial churches were the achievement of fraternities with a certitude of successors to carry on the work from generation to generation, faithful to the original design of the first master. Their lives were devoted, in the interludes of prayer, to such works. Wages they knew not, for they had voluntarily sacrificed all hope of worldly riches. Their only recompense was the knowledge of something achieved for the glory of God. Lay folk, inspired by the same grand idea of pious emulation, labored voluntarily side by side with the cowled builders. The economics and special conditions of the twentieth century are the insurmountable barrier to the artist who sees visions. If, as in the days of lesser populations and restricted spheres, it were possible to execute a design by stages, there are not wanting men whose talents might cause their names to be inscribed in the lists of exceptional worth after those of Honnecourt, Corbie, Etienne de Montagne, Robert de Coucy, Abbot Suger, and Pierre de Montereau. But nowadays we build to the possible extent for congregations that await accommodation. We do the best we can with our resources. Yet much excellent work, of a

simpler type no doubt than that of the best medieval periods, is being carried out. Even in missionary countries that are still in their infancy, such as Australia and New Zealand, there are many works to be admired. St. Mary's Cathedral in Sydney, St. Patrick's in Melbourne, and St. Peter's (Church of England) in Adelaide, the latter in spite of its attenuated towers which were forced by circumstances on Mr. Woods, are works of considerable dimension and beauty. Again, in the face of the many restrictions imposed by the necessity of continuing the new works on the remains of a former building, and the lack of money in plenty, the new Catholic Cathedral of Adelaide, St. Francis Xavier's, will be something of which Australasia may be proud.

We include a drawing of the façade. It illustrates that part of the work now being carried out, and does not show the splendid decorative tower and high-climbing spire. It is of particular interest to us in connexion with this article, for it will be noted that, to a great extent, the history of the development of the Gothic window is written across the façade. Our thanks for this beautiful drawing are due to the architects, Messrs. Woods, Bagot, Jory, and Laybourne-Smith, who courteously had it made specially for us.

In New Zealand much good and original work in the way of Gothic building in reinforced concrete, intended to withstand earth-shocks, is being carried out by Messrs. Clere and Williams. The Church of St. Mary of the Angels, for instance, is a worthy achievement.

"Stained" Glass.

A word in regard to the stained glass. Glass has been in use from the most remote ages, yet the glazing of window openings cannot be traced back beyond the year 306 B. C. For some unknown reason many hundreds of years passed before its use for such purposes became in any way general. In Germany the first glass windows known were those of the monasteries of Hirschau and Tegernsee. Gosbert, Abbot of Tegernsee, thanks Count Arnold at whose cost the windows were made, in these terms: "Until now the windows of our church were only covered with old pieces of cloth; thanks to you, the sun for the first time pours his golden rays upon the

pavement of our basilica through pictures drawn on many-colored glass. All who enjoy the new light admire the astonishing variety of this marvellous work, and their hearts are filled with joy hitherto unknown." [10]

St. Benedict Biscop was the first to introduce into England the building of stone churches and the art of making glass windows.

It was only with the birth of Gothic architecture, however, that glass as a polychromatic decorative material was fully appreciated. At first the glazing was built up of small pieces bound together with lead lining in the form of mosaic medallions. But in the year 979 a new process was discovered at Limoges in France. It consisted in dyeing with metallic pigments which could be fused into the glass, the coloring being thus made as lasting as the glass itself. The famous Suger, Abbot of St. Denis and one time Regent of France, seized on the new idea and had the windows of his abbatial church executed in this way. Some of these windows still exist and are the earliest stained glass in France. It will be noted that the term "painted" or "stained" is a misnomer, since each piece was colored in the mass. Elizabeth Boyle O'Reilly gives apt expression to the universal opinion when she writes: "Abbot Suger's school of glassmakers carried their art to its zenith. Not all the wonders of XIII-century fenestration equalled the unfathomable vibrant blue in the background of XII-century windows—a fugitive mystery whose secret has been entirely lost. The popular fancy was that Suger ground down sapphires to obtain his magic color." Following the lead of this great monk the new art became, henceforth, an essential constituent of every ecclesiastical building. The variety and beauty of the coloring are beyond the conception of those who have not studied it. W. R. Lethaby, in his *Medieval Art,* writes: "Such windows are not depicted merely in transparent colors, as we are apt to think; but from the thickness, texture, and quality of the old glass it holds the sunlight, as it were, within it, so that the whole becomes a mosaic of colored fire. Up to the middle of the thirteenth century the usual color scheme was of crimson and azure, cleared by small fragments

[10] *The Monks of the West,* Montalembert; Vol. 5, p. 185.

of white, yellow, and green. The 'pith' of the color is the intensest conceivable, and stimulates the sensibilities like an exultant anthem. One feels that this dazzling mixture of blue and ruby was made use of by a deeper instinct than taste. Such windows seem to fill an active part in cathedral ritual —an incense of color."

M. Huysmans devotes a considerable part of his wonderful work, *The Cathedral*, to an exhaustive description of the windows of Chartres Cathedral. Scarcely any other work will give as perfect an idea of their composition and excellence.

Even in their decay, when shorn of their gems, the tracery work of the ancient abbeys is still pathetically beautiful. Nothing recalls as they do the vandalism of man whose ambition holds nothing sacred; nothing proves as they do that his civilization is only too often but a thin veneer to hide his essential barbarism.

> A mighty window, hollow in the centre,
> Shorn of its glass of thousand colourings,
> Through which the deepen'd glories once could enter;
> Streaming from off the sun like seraph's wings,
> Now yawns all desolate.
> (Byron on Newstead Abbey.)

One might have thought that there was security for the world's art treasures in this twentieth century that boasts so loudly of its culture. Yet it is but a few years since we were forced weepingly to watch the bombardment of one of the world's greatest architectural glories. In consequence, he who to-day visits Reims Cathedral, the coronation church of the French kings, and their last resting-place, cannot but be made heavy of heart to see the mutilated statuary and shattered windows of the glorious west façade, a priceless heritage from the fourteenth century.

P. R. McCaffrey, O.C.C.

Alberton, S. Australia.

AUTOBIOGRAPHY OF AN OLD BREVIARY.

XIII.

AT last we are at home and settled. I have no vocation to be a Friar or companion to a missionary who wanders from place to place. For a Totum it is undignified to be running about. Besides, I am a bit stout by nature, and if I got into a perspiration it might ruin my complexion and health. The Padre would lose all respect for me; and if there is one thing which I feel in duty bound to assert at all times it is my native gravity.

Here everything is in good order. In fact I never expected such royal treatment as I am getting in this new world. Where I was born they talk about the Indians with their tomahawks, about the Wild West, and the uncultivated prairie lands of America. There is nothing here of that kind. I don't believe Belgium or France has quarters, for anybody but bishops and cardinals, like this. The sitting-room of the Padre, who is just a simple priest, though a professor, has a red velvet couch entirely for me; that is to say, I am on top of it. I have the prie-Dieu, with a shelf on the second floor to myself, except when the Padre puts his elbows on it; and that is never for very long. In fact he prefers to say his prayers kneeling on the wooden floor. Whenever he comes for me, he just for a minute puts his elbows on my preserves to help recollection. Then he gets up and respectfully lifts me up also. With his mind on me, the Totum, thus elevated he walks about, pretty much as Enoch did in God's company.

Whilst I used to lie there on the sumptuous prayer-stool I could see and hear things which sharpened my observation. Soon after the Padre had emptied his valise on our arrival here, the disreputable company with which I had to associate on the journey was put in its proper place. There were receptacles for everything—a pipe-stand, the wash-basket, a low rack for pamphlets, and a whole row, around the walls, of rather respectable bookshelves.

Some people made an awful noise about the place when we first came in, though at the time I could see nothing, being in the bag. There must have been a sort of reception, and one could hear music, and talk of men, in a more or less

indistinct way. They all seemed to like the Padre, for one can tell from the high key of voices when there is joy in human noises. On the whole I don't think I missed much. I have learnt since then (from corners at the sideboards in dining-halls and sundry other places) that there is a good deal of "vox et praeterea nihil" at these receptions. Even priests like to scratch each other's back, and when they talk in the presence of higher dignitaries you can hardly believe a word they say, though they are truthful enough at other times. I suppose it is the fashion all the world over, and will in some way be straightened out, when the Fathers get their passports to heaven with a visa on the back, recommending a strong Turkish bath, with brimstone soap to take out the flattery spots which they misspelt for fraternal charity marks.

When the Padre had at last got into his room, the first night after our arrival, and thought about recovering from the big supper they had inflicted on him, though he never said anything about it, there came a knock, and a servant looked in with: "Doctor, your trunk has just come. Shall I bring it up here?" Good Lord, they call the Padre "Doctor" here. I knew he had been "Monsieur le Professeur," but now he comes with a new title. Among my intimate acquaintances and closer friends are the great Doctors Ambrose, Augustine, Jerome, and Gregory. They are solid saints. Then afterward I got to know closely St. Thomas, whom Pope Pius V introduced to me. Later Pope Sixtus V brought in St. Bonaventure. Then gradually other Doctors got the entree—St. Bernard, St. Hilary, St. Alphonsus, St. Francis de Sales; even St. Cyril of Alexandria, though a foreigner, came to stay with me, for he knew our language and manners, as did St. John Damascene. Finally, we invited to our round-table that true English gentleman St. Bede, and just now there is a waiting-list. But these have all had a formal introduction as canonized saints. Hence I shall not commit myself, much as I esteem the Padre, nor call him "Doctor", until he is presented in regular form by card on my calendar.

To my astonishment I saw, when the Padre opened his trunk, that he took out a Totum just like myself. I knew it the moment I saw the brown wrapper, such as I had worn

while we all were waiting for appointments in the upper story at Tournai. This was evidently an interference, and I could hardly suppress a pang of jealousy at the suspicion that here was a cousin of my own, who, if he gained the Padre's affection, was sure to poach on my preserves. I did not know what were the parish regulations in America; but the thought that it was a free country and that perhaps Canon Law about permission to exercise jurisdiction in another parish was not sufficiently known, began to worry me a bit. However, I kept perfectly quiet on my prie-Dieu, though the reflection made me, I think, blush a bit. Besides, I did not want those old crozier beads on the shelf under me to think I was excited. One has to keep up a certain reserve before inferiors. Well, I might have known better than to suspect that anyone could alienate the affections of the Padre from me, after the services by which I had proved my attachment to him during the last few weeks when the other Totum must have been sleeping in the hold of the vessel, and later associating with low folk generally in the freight department and baggage cars. My master looked at the imported stow-away and then put him quietly in a drawer, which was as good as being " on the shelf ".

XIV.

During the next few days we had our usual conversations, and if there had been any suspicion of misunderstanding it was all made up between us.

One Friday morning the Padre came into the room with a lot of notes, and seemed a bit fussy when he heard a bell ringing. I had noticed that bell soon after we had first entered the house. It was too regular to be a fire bell and it could not have been a Mass bell because it rang at all hours, morning and evening, starting as early as five o'clock A. M. I soon got used to it and asked no questions.

Evidently there was something wrong with the Padre. He unceremoniously picked me up and put me under his arm. As he had said Little Hours immediately after Mass, and I know we could not say Vespers now—at least we had never done it in the forenoon—the action completely upset me. To be carried under one's arm like an ordinary school book was, to say the least, unusual in my case. My astonishment grew

when we marched into a large hall with a row of benches occupied by shaven young men who looked for all the world like imitations of priests. Some of them even had on Roman collars. It dawned on me that this might be a choir service because, among the regulations which I always carry with me to guide me in my conduct amidst the clergy, there are some that refer to "In Choro". I had not hitherto paid much attention to these regulations, for they seem to me reserved for special occasions, like parliamentary rules for court functions. But these fresh-looking youths were evidently much below the Professor and myself in rank; and I saw at once, when we took the raised seat fronting the assembly, that we were going to teach them manners, with me for model. And so it was.

The first thing, after saying a short prayer to the Holy Ghost, with the added invocation, "Sedes sapientiae, ora pro nobis," the Padre delivered a sort of academic speech. It was about the importance of theological study, and ended in a eulogy of your humble Totum. It almost brought a blush from under my gilt edges, but I managed to keep a dignified silence in front of him. On principle I am opposed to flattery of myself, even if it come from one as sincere and truthful as the Padre. Hence I shall not repeat all that he said in my praise. Later he became more didactic and announced that he would first speak to them of the importance of reverent attention in reciting the Breviary. This reverent attention, he said, depends almost entirely upon a proper understanding of the purpose, structure, and meaning of the Divine Office as embodied in the Breviary.

XV.

At the end of this introductory speech, which lasted about an hour, the Padre made a bow and went out amid the silence of the young clerics. As I gleaned from the address, they were all theologians who had already made a three years' course in Dogma, Moral, and Liturgy. Now that I had been introduced, they all brought out Roman Breviaries, which claimed to be relations of mine; but none of them was anything to boast of. I recognized certain family traits, which was easy enough considering my ancient pedigree. Most of

them were poor; a thing I should not have minded if they had had the character of a Totum, with my recognized consistency and gravity of deportment. Instead of that they were mostly half-grown and puny-looking, with pagan names like "Pars Hiemalis", "Pars Autumnalis", "Pars Vernalis", and "Pars Aestiva", which also showed that they were afraid of the weather at certain seasons of the year and could not be seen in the open at all times, like myself.

The next time the Padre went into that room with me, he spoke of the "Aperi, Domine". This prayer, he said, corresponded to the ablutions which the Jews were commanded to make before beginning their solemn offices as levites and priests.[1] Of course it is to be understood in a moral or spiritual sense, as when St. Paul speaks of Christ's word as water cleansing the Church and thereby sanctifying it.[2] The Professor paid a tribute to my eloquence and holiness in general when he said that I was not to be talked to without their remembering my dignity. If they wished to get audience with His Divine Majesty through me who am the official messenger of the Church to the faithful, they should pay attention to what I said—*attente*. I would not only talk to them of God —*digne*, but we were also to pray together some part of the time. Accordingly they were to keep head and heart piously bent—*devote*. In short, they must attend to their business with me well—*bene-dicendum*; and, dismissing all sorts of vain, trifling, and perverse thoughts and preoccupations, attend to the one thing—*hoc Officium*.

He brought home his point by drawing a picture of the devil whom he called "Tytinillus", wherever he got the name. This arch-field, he said, was sure to follow stealthily after a priest and watch him during the recitation of the Divine Office. It was almost amusing the way he described Satan coming along on crutches, with a basket on his ugly shoulders, and picking up every mispronounced word and every syllable slurred over. He maintained that the devil collected all the voluntary distractions and interruptions, and put them in his *sportella* to be presented on judgment day by the "advocatus diabolus", and that he was sure to harrass the poor dying priest

[1] See Exod. 29:4, and again 30:18-21; 40:7, 30-32; also Num. 8:7 etc.
[2] Ephes. 5:26 and Hebr. 10:22.

in his last hours by way of temptation to despair for having done his Master's work negligently, and for having failed to obtain for the Church what he was deputed to pray for in the daily repetition of the Office. Then, to illustrate his point further, he recited to them a sort of poem like a hymn, though it could not of course come up to the poetry and grace of what is found in a Totum. Still they all copied the verses. I remember them, though I would not allow them into my parlor. Here they are—a kind of admonitory medieval Latin jingle:

Canonicas Horas
Si devote legis, oras.
Tunc orantur Horae
Si corde leguntur et ore.
Litera neglecta
Vel syllaba murmure tecta
Colligit haec Satanas
Dum non cum corde laboras.
Fragmina verborum
Tytinillus colligit horum
Quaque die mille
Vicibus sarcinat ille.

Cur induis acta vagorum
Qui debitor officiorum
Es divinorum?
Desine vagari foras,
Nam Christus ponderat horas,
Et notando moras
Distinguit qualiter oras.
Qui psalmos resecat
Et verba Davidica curtat,
Displicet ille Deo
Dum placuisse putat.

Cum Deum pie invocas
Psallendo teipsum honoras.
Dirige cor sursum
Attente profer discursum
Nunc lege, nunc ora,
Et sic cum Petro labora.

XVI.

I thought the Padre would begin to-day by giving my family history and pedigree, which is very important. But he went back to discourse about the necessity of getting a clear notion and conviction regarding the reverent treatment of the Divine Office. He talked more like an apostle than like a professor, and came pretty near making me think that many priests did not know what they were doing when they went to recite their Breviary. I had not, it is true, a very large experience. But even during the few days in the seminary I had seen several visiting clerics saying the Breviary: they made me doubt that

they had actually been ordained, though they were in Roman collar and black garb, and the students called them "Father". One came near borrowing me from the pre-Dieu, while waiting for the Padre in his room one afternoon. But just as he was going to introduce himself to me, in came the Padre. Afterward both of them went out on the seminary green and I went along. When they had finished their talk the visitor looked at his watch and said: "I have half an hour before my train starts. I guess I can finish Little Hours meanwhile, but I'll have to go and borrow a Breviary". The Padre said nothing, because he and I had to have our Matin chat about that time. The visitor, who seemed to be quite at home in the place, came back with another young priest. The latter carried a set of tools, with which he was going to construct a sundial. They both nodded to the Professor, and whilst the one began to measure something, the other walked along and began "Jam lucis orto sidere ut in diurnis actibus nos servet a nocentibus". I thought it strange, because the day was nearly gone and his prayer could hardly avail him much. After a while he stopped to see how the sundial was getting on, and then went to a seat near-by. But he was restless and reminded me of a hen that looks for a place to lay her egg in. All the while the Padre was talking to me quietly and I wondered at the way he minded his business. All at once the guest jumped up shouting: "Good Lord, I shall miss my train," and adding, "Good-by, Professor; good-by, John," ran off, leaving the Breviary irreverently on the unused dog kennel at the gate as he went out. He could hardly have got to the middle of Tierce. Perhaps the Padre had this case in mind when he pointed out to the young theologians what hindered a cleric chiefly from reciting his Breviary "digne, attente ac devote".

XVII.

"When you begin your Office," the Padre said, "look for a moment up at the crucifix on the wall. Note the five wounds upon the extended, all-embracing figure of our Master. They are in part the result of five slashings which a cleric inflicts while badly performing the duty of the Canonical Hours." Faults and defects of this kind, he said, are almost habitual. They are the result of untrained or unrestrained temperament.

He gave five different names to those whom he thus characterized among the clergy.

1. The clerical *Prayer-machine*—that is, a priest who recites his Office daily in a mechanical and perfunctory way. It is all said—but without thought and without the prayerful sense which is its essential strength and life. The habit comes with those mostly who are constitutionally lightheaded. These men never make a serious meditation; they act as a rule like a watch wound up to run down and point the time. Such clerics lack serious aims in life; they are the sort of men who say conventional things; they are nice, but give no actual help to the Church.

2. The clerical *Flywheel*—that is, a priest who recites with feverish haste, to get through a job. He may appreciate the thought and know the beauty of the Divine Office, but he does not give himself time to drink it in and profit by it so as to feed his spiritual or pastoral life. That too is often the result of constitutional habit. But this fact does not lessen the irreverence with which haste treats the sacred deposit intended for the purpose of arousing reflection and thereby enriching the priestly life-blood.

3. The *Tyrian* cleric. I should hardly have known what sort of priest he meant, thinking at first that the name referred to some new religious order; but he explained that it was suggested by the words of the prophet Ezechiel who in chapter seventeen speaks of persons so immersed in secular affairs and the pursuit of business as to forget the ordinances of God and thereby come to grief.

4. The next species he called clerical *Weathervanes*.—By this name he designated the superficial cleric who turns, as it were, on a pivot and is ready to change with every breath of air around him. He is alive to all sorts of pleasantries, interrupting the Office on the slightest pretext, so that no one would believe he was doing any serious reading, much less praying.

5. Finally, the Padre spoke of the shepherds of souls who, whilst ostensibly representing the watches on the walls of the Church, are asleep. These he called the *Nightcaps*. The name seemed hardly consistent and had nothing to do with drinks; but was meant to indicate the class of clerics who

habitually put off the recitation of the Office to the last minute; as if everything else were of greater importance. Some say that this is no fault, because the Lord is patient. But, as the Padre explained, it is a grievous wrong to bank on that patience knowingly. It is almost a sin against the Holy Ghost.

It was surprising what hard things the Professor said about these five variations of "professional" apostles, as he called them. But then he was of course talking only about states and conditions that were not supposed to exist, in the minds of the students. He merely wanted to frighten them away from the actual neglect of what was really a wonderful arrangement of Divine Providence to preserve the future shepherds of souls from deteriorating into a set of hirelings. If they became prayer-machines, such as the Chinese employ in their pagodas, that is, just wheels turned by a person to rattle off a certain number of invocations, they had no right or title to ordination. He said they were or would be just "shams", like quacks, not to be tolerated in any profession, since they not only pretended what they did not perform rightly, but proclaimed themselves to be what they were not. Christ called them whited sepulchres, for they made pretentions to a living they did not earn, to honors and to promotions that gave them titles which they discredited. They were untrustworthy, for they broke their promises made at ordination, and violated the pledges under which they were admitted to the priesthood.

It was pretty hard to listen to him, especially for one who knew the Padre, as I did, for a mild and charitable person. But he wound up all right; he exhorted them with what came near being a sermon, though we were in a class-hall. I heard the students afterward commenting on it. Some of them had higher ideals than others; but they all realized that to treat the Breviary, which included my poor relations, with disrespect or neglect, implied low views of the spiritual life, a certain degree of professional dishonesty, and a niggardliness in giving to God and the Church a secondary and slovenly treatment which they would not give to men and institutions respected by them. It all speaks well for the dignity of the

R. B. TOTUM.

Analecta

SACRA CONGREGATIO CONCILII.

Benedictionis Sacri Fontis.

Die 10 iunii 1922.

Quaestio.—Dato nuper libello exponebat Rmus Ordinarius Cremonensis, ex institutis sancti Caroli in Concilio Provinciali Mediolanensi VI, teneri parochos, tum in sabbato sancto tum in pervigilio Pentecostes, adire respectivam quemque ecclesiam matricem seu plebanam, in eaque sacri fontis benedictioni adsistere. "Peracta vero solemni benedictione—haec habet instructio—vasculum quod portavit offeret ut aqua impleatur; impleti os diligenter occludet: tum illud velo albi coloris conteget, in parochialemque ecclesiam debita veneratione defert, clericis duobus proxime praeeuntibus, qui luminaria portent. Ad ecclesiam suam ubi venerit, vasculum cum luminibus in fonte baptisterii collocabit: inde in sacristiam recta veniet ubi mox sacris Missae vestibus se induit sicque indutus cum clero et populo ad fontem procedit ubi canit antiphonam *Sicut cervus*, etc. Mox vasculum aquae baptismalis capit effunditque in fontem, ac deinde, adiuvante diacono aliove ministro, aliam praeterea aquam quanta satis sit ad eum implendum, quem statim claudet."

Verum, subdebat Episcopus, inolitam iam esse consuetudinem, ut in pervigilio Pentecostes haec omnia prorsus omittantur: sabbato autem sancto absque ulla solemnitate vasculum

aquae e benedictione fontis in ecclesia matrice ad paroecialem affertur, ut plurimum, ab aedituo: quilibet vero parochus in sua ecclesia, ante Missam, benedictionem aquae cum cereo peragit usque ad oleorum infusionem exclusive: deinde aquâ ita benedictâ replet fontem, in quem effundit parvam illam aquae quantitatem e matrice allatam.—Equidem, attenta cleri paucitate, gravius hac nostra aetate videtur parochis, per eos dies adeo oneratis, adsistentiam in ecclesia matrice superaddere: ex alia vero parte ritus benedicendae aquae per infusionem cerei paschalis nonnisi cum populi offensione omitteretur. Ideoque postulabat ut: (1°) firmo manente onere accipiendi a matrice, in signum subiectionis, Olea sancta feria V in Coena Domini, singulis paroeciis adiudicaretur ius peragendi baptismalis fontis benedictionem, in omnibus iuxta *Romanum Missale*; (2°) in pervigilio Pentecostes liceret, prout iam ferret consuetudo, benedictionem fontis omittere, si iam peracta fuisset sabbato sancto.

Requisitus ab hac Sacra Congregatione de consensu interesse habentium, retulit deinde Ordinarius tum Capitulum cathedrale, tum longe maiorem partem plebanorum seu ecclesiarum matricum rectorum, consentire sane ut ius benedicendi fontem cuivis parocho agnosceretur, quod nonnullis videbatur iam provisum per can. 744 § 1 Codicis iuris canonici ad mentem resolutionum ab hac S. Congregatione datarum in *Spalaten.*, 7 iun. 1892, *Utinen.*, 13 ian. 1899; *Novarien.*, 16 febr. 1900; *Lucam. et Ariminen.*, 22 april. 1907.

Quidquid sit de hac interpretatione, in casu, attento consensu ut supra praestito ab interesse habentibus, nihil prohibere videtur, quominus parochi ecclesiarum filialium possint fontem baptismalem in propriis ecclesiis benedicere iuxta ritum *Missalis Romani.*

Vicissim, aliqua difficultas adesse videtur circa unicam fontis benedictionem in anno, seu in sabbato sancto dumtaxat, omissa benedictione in pervigilio Pentecostes. Ansam huic difficultati praebere videtur dictio disiunctiva *Ritualis Romani*: "aqua vero solemnis baptismi sit eo anno benedicta in sabbato sancto Paschatis *vel* sabbato Pentecostes", unde videretur alterutra duxtaxat, non utraque, esse in praecepto; eo vel magis quod datus nuper Codex, can. 462, 7°, in recensione functionum paroecialium, nominet solam benedictionem fontis in sabbato

sancto, silentio premens fontis benedictionem in sabbato Pentecostes; nec renuit Sacra Congregatio Concilii, in resolutionibus supra citatis, consuetudinem emittendi benedictionem in pervigilio Pentecostes, uti tolerandam concedere.

Ex adverso haec praestat animadvertere: iuxta magis receptam interpretationem, quam enucleat et sequitur laudata resolutio S. C. Concilii in *Lucan. et Ariminen.*, 22 april. 1907, verba *Ritualis Romani* id tantum sonant, quod in propatulo est, aquam nimirum adhiberi benedictam in sabbato sancto Paschatis pro baptismis conlatis medio tempore inter Pascha et Pentecosten; benedictam vero in sabbato Pentecoste praevio, pro baptismis collatis reliquo anni tempore; minime itaque inde concludere licet alterutram benedictionem non esse in praecepto; de quo, e contrario, apertissima prostant S. R. C. decreta, v. gr. 2878 (*Urbevetan.*, 7 dec. 1844), 3331 (*S. Hippolythi*, 13 april. 1874) et alia plura item relata in supradicta causa *Lucan. et Ariminen.*—Quod Codicem attinet, can. 462, 7°, declaratur dumtaxat functionem esse parocho reservatam, nisi Capitulum id peragat, fontem baptismalem in sabbato sancto benedicere: non ideo excluditur benedicendum esse fontem in pervigilio Pentecostes. Enimvero ad mentem can. 2 ad corrigendam legem aliquam liturgicam *expressa* Codicis mentione opus est, qualem in casu nemo dicet intercedere. Quaerere autem num ex can. 462, 7, benedictio fontis in pervigilio Pentecostes sit necne reservata parocho, non obstante silentio dicti canonis, in rem praesentem non attinet, quamvis pro simili reservatione non incongrue quis ex analogia legis et ex can. 6, 2°, argueret.

Demum si nonnumquam, ut praefertur, Sacra Concilii Congregatio declaravit contrariam inolitam consuetudinem *tolerari posse*, id non simpliciter edixit, sed *ob peculiares casus circumstantias*, ad modum privilegii contra legem, quod, ut planum est, invocari nequit extra casum expressum (cf. can. 49 s.).—Huiuscemodi vero peculiares casus circumstantiae in proposita specie nullae afferuntur.

RESOLUTIO.—Omnibus itaque perpensis, Emi Patres Sacrae Congregationis Concilii, in plenario conventu in Palatio Apostolico Vaticano habito die 10 iunii 1922, ad proposita dubia, nimirum:

I. *An et quomodo benedictio sacri fontis fieri possit etiam in paroeciis filialibus in casu;*

II. *An tolerari possit consuetudo benedicendi aquam baptismalem semel in anno, seu Sabbato sancto Paschatis dumtaxat, in casu;*

respondendum censuerunt:

Ad I. *Affirmative*, servatis *Missalis Romani* rubricis;

Ad II. *Negative.*

Facta postmodum de praemissis SSmo Domino Nostro Pio PP. XI relatione per infrascriptum Sacrae Congregationis Secretarium, Sanctitas Sua datas resolutiones approbare et confirmare dignata est.

I. Mori, *Secretarius.*

SACRA CONGREGATIO RITUUM.

De Cereo Paschali.

A Rmo Procuratore generali Ordinis Fratrum Minorum sequentia dubia Sacrae Rituum Congregationi pro opportuna solutione humiliter exhibita sunt, videlicet:

Per decretum n. 3479 *Societatis Iesu*, die 8 februarii 1879, ad II, proposito dubio: " Num quoties datur benedictio Ssmi Sacramenti cum Ostensorio, tempore paschali, cereum paschalem toties accendere liceat? " responsum fuit: *Negative.*

Nunc quaeritur circa sensum huius responsi:

" I. An cereus paschalis accensus in Vesperis debeat exstingui etsi Benedictio cum Ssmo Sacramento immediate sequatur? ".

" II. An, si Missae solemnes aut solemnes Vesperae, tempore paschali, celebrentur coram Ssmo Sacramento solemniter exposito, cereus paschalis accendendus sit, vel non? ".

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus perpensis, ita respondendum censuit:

Ad I. Posse cereum paschalem retineri accensum.

Ad II. *Affirmative* ad primam partem, *negative* ad secundam.

Atque ita rescripsit ac declaravit, die 13 aprilis 1923.

✠ A. Card. Vico, Episcopus Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

DECRETUM: DAMNATUR OPUS CUI TITULUS "MANUEL BIBLIQUE, ETC."

Feria IV, die 12 decembris 1923.

In generali consessu Supremae S. Congregationis S. Officii Emi ac Revmi Domini Cardinales fidei et moribus tutandis praepositi, praehabito DD. Consultorum voto, proscripserunt, damnaverunt atque in Indicem librorum prohibitorum inserendum mandarunt, cum omnibus ipsius versionibus, opus, cui titulus:

VIGOUROUX, BACUEZ et BRASSAC, *Manuel biblique ou Cours d'Ecriture Sainte à l'usage des Séminaires.*

Tome troisième: "Nouveau Testament", par A. Brassac, etc., douzième édition totalement refondue, Paris, 1907. Tome quatrième: "Nouveau Testament," par A. Brassac, etc., douzième édition, Paris, 1909.

Tome troisième: "Nouveau Testament", etc., par A. Brassac, etc., troizième édition, etc., Paris, 1910.—Tome quatrième: "Nouveau Testament", par A. Brassac, etc., troizième édition, Paris, 1911.

"Ancien Testament", quatorzième édition revue par A. Brassac, etc., avec la collaboration de J. Ducher. Tome premier, etc., Paris, 1917.—Tome deuxième, etc., Paris, 1920.

"Nouveau Testament", par A. Brassac, quatorzième édition entièrement revue. Tome troisième, Paris, 1913. — Tome quatrième, Paris, 1916.

Tome troisième: "Nouveau Testament", par A. Brassac, etc., quinzième édition entièrement revue, Paris, 1920.

Et in sequenti feria V, die 13 eiusdem mensis et anni, Sanctissimus D. N. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum Patrum resolutionem approbavit, confirmavit et publicandam iussit.

Datum Romae, ex aedibus S. Officii, die 15 decembris 1923.

Aloisius Castellano, *Supremae S. C. S. Off. Notarius.*

II.

AD R. D. MODERATOREM SUPREMUM SOCIETATIS PRESBYTERORUM A SANCTO SULPITIO CIRCA SUPRA RELATUM DAMNATIONIS DECRETUM.

EPISTOLA.

Reverendissime Domine,

Iam pluribus ab annis multi conquerebantur de opere quod inscribitur " Manuel biblique ou Cours d'Ecriture Sainte à l'usage des Séminaires " a D. Vigouroux et D. Bacuez, Societatis S. Sulpitii presbyteris, primum quidem exarato, sed postmodum a D. Brassac, eiusdem Societatis sodali funditus retractato. Ipsa Sancta Sedes iam animum ad rem converterat, quum Reverentia Tua, anno 1920, a Summo Pontifice supplicibus precibus petiit, ut totum opus Romae examini subiiceretur eaque omnia, quae forte inibi corrigenda essent, describerentur, ut in nova editione emendari possent. Cui petitioni, licet prorsus insolitae, Summus Pontifex Benedictus f. m. Pp. XV benigne annuit atque huic Supremae Congregationi volumina recognoscenda commisit.

Examine autem, pro rei momento, mature ac diligentissime peracto, manifestum apparuit opus laborare multis gravibusque vitiis, quae illud ita pervadunt et inficiunt, ut prorsus impossibilis foret ipsius emendatio. Missis enim quamplurimis aliis erroribus, D. Brassac circa inspirationem Sacrae Scripturae et eius inerrantiam, praesertim in rebus historicis, ubi inter substantiam narrationis et adiuncta distinguit, circa authenticitatem et veritatem historicam plurium librorum inspiratorum, ea habet quae decretis dogmaticis sacrorum Conciliorum Tridentini ac Vaticani ceterisque documentis magisterii ecclesiastici, ut ecce Litteris Encyclicis Leonis XIII ac Pii X, decretis S. Officii et Pontificiae Commissionis de re biblica, necnon toti traditioni catholicae evidenter adversantur.

Quod speciatim ad inerrantiam absolutam Sacrae Scipturae attinet sufficiat in mentem revocare doctrinam Leonis XIII in Encyclica *Providentissimus*: " Nullatenus toleranda est eorum ratio, qui falso arbitrantur, de veritate sententiarum cum agitur, non adeo exquirendum quaenam dixerit Deus, ut non magis perpendatur quam ob causam ea dixerit. Etenim libri omnes atque integri, quos Ecclesia tamquam sacros et canonicos re-

cepit, cum omnibus suis partibus, Spiritu Sancto dictante, conscripti sunt; tantum vero abest ut divinae inspirationi error ullus subesse possit, ut ea per se ipsa, non modo errorem excludat omnem, sed tam necessario excludat et respuat, quam necessarium est, Deum, summam Veritatem, nullus omnino erroris auctorem esse. Haec est antiqua et constans fides Ecclesiae, solemni etiam sententia in Conciliis definita Florentino et Tridentino; confirmata denique atque expressius declarata in Concilio Vaticano. . . . Quare nihil admodum refert, Spiritum Sanctum assumpsisse homines tamquam instrumenta ad scribendum, quasi, non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. Nam supernaturali Ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse iuberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent; secus, non Ipse esset auctor Sacrae Scripturae. . . . Consequitur, ut qui in locis authenticis Librorum sacrorum quidpiam falsi contineri posse existiment, ii profecto aut catholicam divinae inspirationis notionem pervertant aut Deum ipsum erroris faciant auctorem."

Eamdem doctrinam contra Modernistas defendit S. Officium damnando prop. XI in decreto *Lamentabili*: "Inspiratio divina non ita ad totam Scripturam extenditur, ut omnes et singulas eius partes ab omni errore praemuniat."

Tandem, in decreto Pontificiae Commissionis Biblicae diei 18 iunii 1915 edicitur, ex dogmate catholico de inspiratione et inerrantia Sacrarum Scripturarum consequi quod "omne id quod hagiographus asserit, enuntiat, insinuat, retineri debet assertum, enuntiatum, insinuatum a Spiritu Sancto."

Falsa etiam D. Brassac utitur methodo, quum, neglecta nimis expositione positiva integrae doctrinae catholicae, animo specietenus indifferenti proponit ex una parte argumenta, quae stant pro sententia traditionali, ex altera vero studiose effert rationes, quae arte critica, quam vocant, ex indiciis internis accumulantur ad novas opiniones commendandas, quin harum rationum inefficaciam atque debilitatem verbo indicet. Et ita parvi facit monitum Leonis XIII: "Perperam et cum religionis damno inductum est artificium, nomine honestatum criticae sublimioris, quo, ex solis internis, uti loquuntur, rationibus, cuiuspiam libri origo, integritas, auctoritas diiudicata emergant. Contra, per-

spicuum est, in quaestionibus rei historicae, cuiusmodi origo et conservatio librorum, historiae testimonia valere prae ceteris, eaque esse quam studiosissime et conquirenda et excutienda: illas vero rationes internas plerumque non esse tanti, ut in causam, nisi ad quamdam confirmationem, possint advocari." Aliud etiam vetat Summus Pontifex in eadem Encyclica, scilicet ne in quaestionibus quae ad eruditionem faciunt, "plus temporis tribuatur et operae, quam pernoscendi divinis Libris, neve corrogata multiplex rerum cognitio mentibus iuvenum plus incommodi afferat quam adiumenti."

Non paucas habet Auctor interpretationes quae sensui Ecclesiae omnino refragantur. Lamentanda sane res, quum Concilium Tridentinum decreverit, "ut nemo, suae prudentiae innixus, in rebus fidei et morum ad aedificationem doctrinae christianae pertinentium, Sacram Scripturam ad suos sensus detorquens, contra eum sensum, quem tenuit et tenet Sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione Scripturarum Sanctarum, aut etiam contra unanimem consensum Patrum, ipsam Scripturam Sacram interpretari audeat, etiamsi huiusmodi interpretationes nullo unquam tempore in lucem edendae forent." Quam praescriptionem Patres Concilii Vaticani his verbis declararunt: "Quoniam vero quae Sancta Tridentina Synodus de interpretatione divinae Scripturae ad coërcenda petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, Nos idem decretum renovantes hanc illius mentem esse declaramus, ut in rebus fidei et morum ad aedificationem doctrinae christianae pertinentium, is pro vero sensu Sacrae Scripturae habendus sit, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensus et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum, aut etiam contra unanimem consensum Patrum, ipsam Scripturam sacram interpretari."

Generatim autem Auctor, licet sententias *scholae largioris,* quas studiose proponit, non semper aperte amplectatur, ad eas tamen inclinat, et saepius adhibet locutiones ambiguas et formulas captiosas, quae utroque modo, tum orthodoxo tum opinionibus eiusdem *largioris scholae* favente, intelligi possunt, immemor aureae illius regulae quam Pius X ab omnibus Sacram Scripturam praeegentibus stricte servari praecepit: "Doctor Sacrae Scripturae tradendae sanctum habebit numquam a com-

muni doctrina ac traditione Ecclesiae vel minimum discedere; utique vera scientiae huius incrementa, quaecumque recentiorum sollertia peperit, in rem suam convertet, sed temeraria novatorum commentaria negliget; idem eas dumtaxat quaestiones tractandas suscipiet, quarum tractatio ad intelligentiam et defensionem Scripturarum conducat; denique rationem magisterii sui ad eas normas diriget, prudentiae plenas, quae Litteris Encyclicis *Providentissimus* continentur" (Litt. Apost. *Quoniam*, 27 martii 1906, § 13).

Nihil Auctor curat, ut parum dicamus, decisiones Pontificiae Commissionis Biblicae, de quibus Pius X edicit: "declaramus expresseque praecipimus universos omnes conscientiae obstringi officio sententiis Pontificalis Consilii de Re Biblica, sive quae adhuc sunt emissae, sive quae posthac edentur, perinde ac Decretis Sacrarum Congregationum, pertinentibus ad doctrinam probatisque a Pontifice, se subiiciendi."

Quin D. Brassac haec praecepta sancte servet, potius vim argumentorum quae favent doctrinae communiter receptae enervat, dum e contrario fortiter difficultatibus ab adversariis allatis insistit; saepe documenta magisterii ecclesiastici negligit vel eorum sensum ad propria placita pervertit; indolem praeternaturalem vel miraculosam plurium factorum ab hagiographis narratorum vel silentio premit vel ad minimum reducit; vaticiniis messianicis non raro omnem fere vim probandi adimit; in multis a recto tramite doctrinae theologicae deflectit; plus aequo tribuit auctoribus heterodoxis vel scriptoribus catholicis theoriis liberioribus imbutis, dum Leo XIII declarat, nimium dedecere "ut quis, egregiis operibus, quae nostri abunde reliquerunt, ignoratis aut despectis, heterodoxorum libros praeoptet, ab eisque cum praesenti sanae doctrinae periculo et non raro cum detrimento fidei, explicationem locorum quaerat, in quibus catholici ingenia et labores suos iamdudum optimeque collocarint," nec incorruptum Sacrarum Litterarum sensum ab eis tradi posse, qui, verae fidei expertes, Scripturae non medullam attingunt, sed corticem rodunt." Tandem quasi nihil habet quod pietatem fovere possit, ac ita spiritum, quo antiquum D. Vigouroux opus praestabat, penitus immutavit.

Quae omnia eo graviora sunt quod agitur de "Manuali" quod in manibus versatur tot alumnorum sanctuarii, quorum institutioni Ecclesia materna cum sollicitudine invigilare debet.

Ipsa enim vehementer cupit ut ii, qui in spem altaris succrescunt, reverentiam ac amorem altissimum erga Sacram Scripturam concipiant, ita ut, sacerdotio aucti et vineam Domini ingressi, experimento noscant quam sit "utilis omnis Scriptura divinitus inspirata ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia, ut perfectus sit homo Dei, ad omne opus bonum instructus" (II *ad Tim.*, III, 16, 17).

Quare Emi ac Revmi DD. Cardinales una mecum Inquisitores Generales latum die 12 huius mensis praefati operis damnationis decretum edere sui muneris esse duxerunt, ac simul cetera nondum evulgata decimaequintae editionis volumina operis "Manuel bibilique" imprimi omnino prohibuerunt.

Haec autem omnia SSmus Dominus Noster Pius PP. XI, suprema Sua auctoritate probata ac confirmata, tecum communicanda mandavit.

Et fausta cuncta atque felicia tibi adprecor.

Romae, 22 decembris 1923.

R. CARD. MERRY DEL VAL.

DIARIUM CURIAE ROMANAE.

PONTIFICAL APPOINTMENTS.

9 October: Monsignor Boleslaus Puchalski, of the Diocese of Brooklyn, Privy Chamberlain supernumerary of His Holiness.

23 November: Mr. Francis Rudman, of the Archdiocese of Birmingham, Knight of the Order of St. Gregory the Great, civil class.

24 November: Mr. John Francis Stuart-Hay, of the Archdiocese of Liverpool, Knight of the Order of St. Gregory the Great, civil class.

29 November: Monsignor William R. Clapperton, D.D., Rector of the Scotch College, Rome, of the Diocese of Aberdeen, Domestic Prelate of His Holiness.

3 December: Mr. James McBrien, of the Diocese of Southwark, Knight of the Order of St. Sylvester, Pope.

6 December: Monsignor James Frederick McGuire, of the Diocese of Oklahoma, Domestic Prelate of His Holiness.

11 December: Mr. Robert Godfrid Elwes, of the Diocese of Northampton, Privy Chamberlain of the Sword and Cape, supernumerary, of His Holiness.

20 December, 1923: The Right Rev. Francis Beckmann, Rector of the Theological Seminary of Cincinnati and Metropolitan Archpriest, Bishop of Lincoln.

The Rev. Alphonsus Smith, of the Diocese of Indianapolis, Bishop of Nashville.

The Rev. Thomas O'Donnel, of the Archdiocese of Toronto, Bishop of Victoria, Vancouver.

The Rev. Edward Howard, of the Archdiocese of Dubuque, Titular Bishop of Isaura and Auxiliary to the Right Rev. James Davis, Bishop of Davenport, Iowa.

21 December: Monsignor Edward E. Weber, of the Diocese of Wheeling, Privy Chamberlain supernumerary of His Holiness.

22 December: Monsignor Oscar H. Moye, LL.D., V.F., of the Diocese of Wheeling, Protonotary Apostolic *ad instar participantium.*

Monsignor Henry B. Altmeyer, LL.D., V.F., of the Diocese of Wheeling, Domestic Prelate of His Holiness.

Mr. Anatole von Huegel, of the Diocese of Northampton, Commander of the Order of St. Gregory the Great, civil order.

29 December: Monsignori Peter Donohoe, Thomas J. O'Brien, Maurice P. Fitzgerald, Patrick J. Cherry, John L. Belford, D.D., John B. C. York, of the Diocese of Brooklyn, Privy Chamberlains supernumerary of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION OF THE COUNCIL answers a question concerning the blessing of the Baptismal Font on Holy Saturday and the vigil of Pentecost.

SACRED CONGREGARION OF RITES decides difficulties relating to the lighting of the Paschal Candle.

SUPREME S. CONGREGATION OF THE HOLY OFFICE proscribes the *Manuel biblique ou Cours d'Écriture à l'usage des Séminaires*, by Vigouroux, Bacuez and Brassac; and publishes a letter addressed by it to the Sulpician Superior about the work under ban.

ROMAN CURIA announces officially some recent pontifical appointments.

MARYKNOLL MISSION LETTERS. XLVIII.

AS THE CHINESE SEE IT.

Chesterton says that a man's philosophy is the most important thing about him. He uses the illustration that it is much more important for a landlady to know a would-be lodger's philosophy than it is to know his financial standing; no matter what a man's ability to pay is, he will cheat you if his philosophy is bad; his ability to pay may be very poor, but let his philosophy be good and the landlady will be sure to get her board. These, of course, are not Chesterton's exact words, but the idea is his. The late J. P. Morgan said he attached more importance to the character of applicants for credit than he did to their proffered securities. A few years ago it was the fashion to call grit, stamina, loyalty, etc. "imponderables", because their tangible weight could not be

measured. No one denies the importance of taking into consideration these imponderables that cause men to act along certain defined lines, and cause the sum total of the actions of certain peoples to be different from the total actions of other peoples. They have their root in what a man thinks and in what causes him to think that way.

For a man to do successful work in any country it is necessary for him to regulate his actions in conformity to the way the people of that country think. A great deal of trouble in this life takes place because people refuse to wait to see the results of the other fellow's cogitations, or because he has certain ideas on certain subjects and is not broad enough to see that everybody else may not have the same ideas. How often we hear people being accused of double dealing, acting deceitfully, and so on, *ad infinitum*, when in truth they were only following their own lights which did not happen to glimmer the way another individual thought they should.

Keen men know that if they send their agents into a foreign country, it is necessary to cultivate a little regard for the feelings of that country. We generalize about national traits and instincts and then put down our generalization as gospel truth. What a feeling of disappointment there is when the general statement does not fit the particular case. Too often do we hear "All Frenchmen are polite", "All Latins love music", "As mystical as a Russian", "as domineering as a German", the "inscrutable slant-eyed Oriental". All Frenchmen are not polite and no one will tell you so more readily than the average Frank; many Italians have about as fine an ear for music as a Hottentot; the average Russian is as mystical as anyone else; most Germans are not domineering—some are the gentlest of God's creatures; the majority of Chinese have not slant eyes, despite the popular authors, nor are they inscrutable; in fact they are so scrutable that their plain outspoken requests for things that do not belong to them have often been put down as "gall".

The three great forces that have moulded the present-day Chinese thought have been Laotze, Confucius, and the foreigner, Buddha. The doctrines of these three are passive and hold for conservatism.

Laotze, the founder of the Taoist doctrine, which is believed by practically all the lower classes of China, taught the human folly of striving against nature. Fit yourself into the superior ways of nature; do not disturb her laws; and so float on peacefully through life. An offence against the natural laws will be punished by the workings of the same laws; therefore the natural elements are to be propitiated. At present the doctrines of Laotze have become a hodge-podge of superstitions and geomantic practices. But behind all the superstitions and idolatry is still the desire to keep in well with nature or the powers that control its manifestations.

The appeal of Confucius was intellectual and moral, and so left the uneducated masses more or less untouched. He held up the glories of the ancients for imitation and pointed out the folly of ever trying to imitate their wonders in thought, word, or deed. To him haste, fuming, fussing, was waste. Ground yourself in the maxims of the ancients and you have a power within you. Warriors and politicians may overcome you, but their exploits can only be temporary. The workings of nature will bring to naught the artificial strivings of man; give the haughty enough rope and, if they do not hang themselves, they will surely get badly tangled up. "Conquer by yielding", was his motto.

"Conquer by yielding", has stood China in good stead. China was a nation at least three thousand years before our forefathers in the north of Europe knew what civilization was. When our ancestors were roaming half-naked about the woods, she had a civilization, if not superior, at least equal to the one in force, in China to-day. During that time countless outside forces threatened to disrupt her national unity, while civil war raged within; the Chinese yielded and in time absorbed those who came as conquerors. Even to-day, when there is nothing but chaos in the politics of the country, her national life as Chinese is as strong as ever. The people in the eighteen provinces are Chinese to the core and the faintest desire to be anything else has not touched them. Should the foreign powers come in and control China, China in the end will be victorious by yielding. She will play one of the conquerors against another by continued grants and privileges until she shall have so aroused their cupidity and

jealousy that they will draw swords and be at the throats of one another. Then China will sit back and blandly smile, and she will be entitled to do so.

The ordinary Chinaman does not know anything about Rome, but if he did, he would realize thoroughly that it was not built in a day. It is a first principle with him that the place about him, however small it may be, was not developed in a day. It took generations to do it, and the work will remain long after he has been called to his fathers. When you are a steward of something and are positive that the job will last for your life, there is not much incentive to rush at a breakneck pace to keep it. We Occidentals do much talking about time; we are so afraid time will slip through our fingers and something may not be done that should be done. How much better would it often be, if we took our time and let things run their natural course? We boast of the fact that we belong to an unchangeable Church and refer at times to our mother ever old and ever young through the ages. Despite this we get excited and heated about nothing. Every new idea claims us either as an antagonist or as a protagonist. The Chinaman waits. If the idea is good, time will not hurt it; if it is not good, time will give it the death it deserves. This idea of waiting does not mean that the Chinaman sits with his hands folded contemplating space until something happens. That is laziness in the Orient as well as in the Occident. He is at his appointed task, early and late, but he is not burning up any more energy during one part of the day than he is at another and, strange to say, he "gets there". China has often been blamed for her reluctance to join the economic movement of the world. Certain people who are in the country for "revenue only" and a few nations that have proved about as friendly to China as a cat to a mouse, have, in all righteousness, advocated the opening-up of China for trade. They would open China for their own trade, the profits to be divided among European stockholders. China does not see it that way. If the possibilities are really as great as the foreigner declared, they will remain so. There is no danger of the mountains of coal and iron disappearing; they have been standing too long for that. Even admitting the fact that China may be wrong in not going in for industrialism immedi-

ately, there is something to be said for her stand. Judging by the unsettled conditions in the Occident, in practically every part of it, there seems to be some reason at least to doubt the success of industrialism as it has been carried out in the past and is likely to be carried out in the future. The stand of China to see the thing worked out, may yet be thought a great piece of sound judgment by historians of a coming age.

PHILIP A. TAGGART, A.F.M.

Kwantung, China.

NATIONALISM AND CATHOLICITY OF THE CLERGY IN THE UNITED STATES.

One of the first efforts of the American Bishops at the outbreak of the late war, when the President of the United States had called the nation to arms, was to demonstrate the undivided sympathy of the Catholic hierarchy, as representatives of the Church, with the national ideal, for the assertion and defence of which all who claimed American citizenship were asked to sacrifice property, comfort, and even life.

The question of whether that ideal was capable of realization, or whether as a policy and opinion it was shared by the individual, became wholly absorbed in that of loyalty and obedience to a rightly constituted representative of civil and military authority.

Those who made propaganda against that loyalty and obedience were treated as traitors. If the penalty in such cases was often over-severe, it was directed chiefly against the leaders of opposition or even alienation. The clergy were not exempted from this penalty. The fact that its infliction often wounded the most tender and sacred relationships, broke up homes, maimed and destroyed for the time the strongest support of domestic and national prosperity, was not accounted of sufficient worth to free the individual citizen from the obligation of coöperating with the defence of the national standard, in war.

Now that the military conflict is over, the question is put before the nation in another form, but with the identical principle in view. The commonwealth is governed, directed and preserved by a policy of unification among a people of differ-

ent antecedents in race, language, customs, and popular ideals. The Union can be preserved only by an amalgamation, reasonable and gradual, yet definite and constantly progressive, of the population, portions of which tend by their native constitution to separate autonomies that are a hindrance to the good of the whole effected by unification. Proof that such hindrances exist among the foreign-born applicants or possessors and claimants of American citizenship is found in the very severity with which, during the war, our Government deemed it necessary to enforce restriction on aliens. The opinion that foreign influence, exercised through large numbers of immigrants who are concentrated and free to utilize the resources of the land, is a danger to national peace and prosperity, since it prevents the adoption of a common national ideal, with means to this end, such as language, knowledge of law and custom, education, and culture, is widespread among Americans.

One result of this conviction is the recent proposal by national representatives to restrict foreign immigration. That proposal shows a definite bias.

The National Catholic Welfare Conference, through the Director of its Bureau of Immigration (Bruce Mohler, with the Rev. John J. Burke as General Secretary), "adverting to H. R. 101, the new Immigration Bill proposed by Chairman Johnson of the House Immigration Committee, *protests* certain phases of the Bill—embodying restrictions of immigration quotas, and apparent discrimination against Eastern and Southern Europe."

As these specified countries would bring a large proportion of Catholic immigrants to the United States, the protest implies an openly accepted responsiblity for the Americanization of these Catholic immigrants, in case the protest is successful and permits their entry into our ports. That responsibility lies with the ecclesiastical administration which the National Catholic Welfare Conference represents.

Americanization of these immigrants cannot of course mean anything else than to bring them to subordinate their national speech, peculiar habits, former patriotic aspirations and agitations, to those of the American people; to adopt in common the English language as a guarantee of the observance of

law, public morality and order; to pledge harmonious action in civic and political life by the open acceptance of those national ideals which are above and distinct from all party spirit in America.

The lack of these elements of subordination and harmonious action is what, for the most part, prevents the amalgamation of the foreigner with our American citizenry, and obstructs order, peace and common prosperity, such as a unified commonwealth is intended to represent.

In the mind of those who direct public opinion in regard to these matters the chief obstacle to unification comes from the foreign clergy.

It is the priests who perpetuate the language, habits, national aspirations, in alliance with the foreign races and nations from which these emigrants come to America. These priests' influence and position depend on their power to maintain a separate language, school, church, ritual and press, with all that these levers of organization for good or ill imply.

The objection, whatever may be the bigoted motive that inspires agitators to urge it against immigration from Catholic countries, is not answered by a general reference to the teaching and catholicity of the Church. It must be demonstrated by facts. It must be shown that the foreign clergy, while under the necessity of using their mother-tongue for the time being, is actively bent upon leading, and qualified to lead their fellow-countrymen to the adoption of the American language, customs affecting public harmony, and ideals, the adoption of which leads to coöperation in the upbuilding and sustaining of the national welfare.

Obviously this demands a process of naturalization. It calls for organization which not only protects but instructs and controls the foreign clergy, in their pastoral leadership of the foreign people, who trust the priest above all other leaders, and often him alone.

The Catholic Church as organized is the only power on earth that can exercise this direction and control of the clergy and through them of the people who follow the lead of their shepherds. These shepherds are not merely outward commanders, like military or political chiefs; they exercise an in-

fluence that goes into the conscience directly and has for motive power the highest and most important interests in life.

This is what men outside the Church, as well as reflecting men within, see. They distrust methods other than naturalization of the clergy, first and foremost here where it is possible, because the foreigner seeks admission on the terms of holder of the land.

The distinction is not unimportant when the question of assigning bishops and vicars of foreign nationality is discussed or proposed on the ground that such is the solution of national problems in the countries of mixed nationalities in Europe. We are not dealing with people who have had an ancestral claim on the land for centuries. The immigrant with us enters on the terms of the American Government definitely established. It rightly resents the attempt to justify an invasion of foreigners who contemplate the establishment of little kingdoms within the United States, on the mere plea that this was open ground for the colonist a hundred or more years ago. That argument militates also against the institution of foreign bishops unless they come merely as ambassadors or ministers with a view to mutual understanding among our bishops, not as " episcopi nullius ".

The matter is no doubt in safe hands, so far as the Church is concerned, for ultimate decision. Nor are we sure that in discussing it we are in possession of all the data that lead to a satisfactory solution of the problem of foreign nationals in the Church in the United States. But the matter looks urgent enough, and in spite of our democratic habit of ventilating grievances in public, no clear statement as to the probable result has as yet been made. The Johnson Bill is to take effect, we understand, in July of the present year.

We might add here that the bi-lingual school system does not answer all the difficulties in practice of the problem, and it creates probably new ones; but it bridges over the existing conditions and prejudices.

No doubt our statement will be interpreted as an attack on foreign priests. Yet it appears to us both true and Catholic.

FIDELIS.

A MEDIEVAL MANUAL FOR PREACHERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The sixth centenary of the canonization of St. Thomas Aquinas has aroused renewed interest in all things Thomistic. This inspired the Rev. Albert Biever, S.J., in the October number of the ECCLESIASTICAL REVIEW to call attention to a *Treatise on the Art of Preaching*, and the right of this interesting volume to a place among the works of the Angelic Doctor. Through the courtesy of Fr. Biever, the writer has been privileged to examine the little book, so that the readers of the REVIEW might be given additional information about it.

From the viewpoint of a bibliophile, the book is a fine specimen of incunabula. It is a rare and precious representative of the books printed within the first half century following the invention of the art. It was printed in 1483, by Albert Kunne, a comparatively unknown printer of Memmingen, a little town of Germany, not far from Augsburg. The volume is a quarto of twenty-two pages, with two columns of type to the page. Clear black letters, set off by rubricated capitals, make each page a thing of beauty. The letters are Gothic and, unlike those used in other books of the period, are so irregular in shape and spacing that they resemble the characters of a manuscript. This, and the profusion of obscure abbreviations make reading difficult.

This treatise on preaching must have been a popular work in its day. Hain's *Repertorium Bibliographicum*, which gives a catalog of all books printed during the fifteenth century, lists twelve editions, issued by various printers within a period of apparently ten years. The earliest edition whose date can be determined with any certainty appeared at Nuremberg in 1473. The first page of this book is ornamented with a wood-cut showing the Doctors of the University of Paris. The latest edition seems to be that which came from the press of Albert Kunne. In several editions the printer has combined *The Art of Preaching*, so happily brought to notice by Fr. Biever, with another treatise on the same subject, attributed to Henry of Hesse, probably the churchman better known as Henry of Langstein who figured prominently in the Schism of the West. It may be of interest to note that the first work of St. Thomas to appear in print, the *Summa de Articulis Fidei*, was pub-

lished by John Gutenberg himself, in 1460, just four years after the first printed book, the Mayence Bible, appeared. In 1469, Schoeffer, the successor of Gutenberg, issued the first catalog of printed books, which listed among other works, the Secunda Secundae of the *Summa*. Before 1479, the entire *Summa* had been printed, though no one publisher had produced the complete work.[1] These facts mean much to those who are interested in the authenticity of the volume brought to light by Fr. Biever.

The identity of the true author of *De Arte Praedicandi* is wrapped in much obscurity. One thing seems certain—it is not an authentic work of St. Thomas. Echard, Mandonnet, Michelet, and Grabman, authorities on Thomistic sources, do not say that it is one of the genuine writings of the Angelic Doctor. The articles on "Homiletics" in the *Catholic Encyclopedia* and in the *Kirchenlexicon* refer to the work and state that it was not composed by St. Thomas.

Internal evidence lends additional support to the opinion that the *Art of Preaching* is one of the spurious works of the saint. A quotation from *De Regimine Principum*, of the saint, "Magnum meritum judex consequitur reum occidere" is explicitly credited to him, which would hardly happen if he wrote the book. Stronger still is the statement in the title, that the book is a *compilation*, "from various writings of the holy doctors, and principally of the most holy doctor of the Christian Church, Thomas of Aquinas".

The fact that the book is scholastic in form and composition serves effectually to cloak the identity of the author. Such a style precludes to a great extent those mannerisms which betray the great masters of literature even when their works appear anonymously. It is vain, then, to hope for any clue from a comparison of this treatise with what St. Thomas is known to have written about preaching.[2] Both seem to be in agree-

[1] See *Dictionaire Bibliographique*, La Serna, Satander, Bruxelles, 1807. Fr. Vaughan, O.S.B., in his *Life of St. Thomas*, Vol. II, p. 913, notes that the first complete edition of the *Summa* appeared at Basel, 1489, in four volumes. The first edition of the *Opera Omnia* was printed at Rome in 1570.

[2] The doctrine of St. Thomas on preaching must be gathered from short passages on the subject, scattered here and there through his works. These have been collected by Fr. O'Daniel, O.P., in his article on "Thomas Aquinas as Preacher" in the ECCLESIASTICAL REVIEW, Vol. 42, p. 26; and by Joachim Walsh, O.P., in "St. Thomas on Preaching", in the *Dominicana* of March, 1921, p. 7.

ment on fundamental principles; only in the method of treatment do they differ. The Angelic Doctor lays down the qualities desirable in a good preacher and his sermon; the *Art of Preaching* tries to instruct the preacher *how* to acquire these qualities. In a word, the one gives the broad, basic principles of the art; the other furnishes the minute, practical rules for its exercise. Even this apparent agreement means but little. Although St. Thomas excelled in the perfection of his preaching, he employed practically the same forms as his contemporaries. This makes it difficult to determine how much the author was influenced by medieval writers other than St. Thomas.

Whoever the compiler may have been, his work shows that he possessed a very practical mind. Whether discussing the preparation, the delivery, or the faults of a sermon, he writes as one who, through long experience, has acquired not only a keen insight into the problems which beset the preacher, but also a sane and common-sense solution for them. Many of his observations can be studied with profit by those who are called upon to fill modern pulpits.

Like many modern authors, he prefaces his book with a justification for its existence, by insisting on the necessity of knowing how to preach before undertaking to discharge the office. From this he passes on to a consideration of the different kinds of preaching, which may be accomplished by word, writing, or example. He lays special stress on the importance of example as a preparation for the ministry of the Word. Commenting on the text, "Jesus began to do and to teach" (Acts 1:1), the author makes this pregnant observation, "Utinam autem quispiam praedicator diligens, hodie, talis Christi Jesu fieret imitator, et non solum preadicaret verbo sed etiam opere."

Preaching is defined, "Manifesta Publica instructio fidei et morum, hominum informationem (sic) deserviens, ex rationum semita et auctoritatum fonte procedens". This definition is not original with the author, but is taken, together with another long quotation, from the *Summa de Arte Praedicatoria*, written by Alain of Lille, who flourished during the latter part of the twelfth century. His treatise can be found in Tome 210 of Migne's *Patrologia Latina*.

After explaining the nature of preaching, the writer passes on to a consideration of the construction of sermons. His ideal sermon contains four principal parts: the "theme" or text; the "protheme" or introduction; the principal divisions of the topic, each with certain subdivisions; and finally, the conclusion devoted to the "suasio virtutum et fuga vitiorum". This method of development strongly resembles that attributed to St. Thomas, in Vaughan's Life: "He divides the meaning of his text into three or four grand divisions; and each of these he subdivides into three or four portions. These divisions are expressed with exceeding brevity, and yet with so good a choice of words that the whole becomes evident at a glance. To each division is attached a text to the point from Holy Scripture, with the proper reference." It is probable, however, that this mode of procedure was not peculiar to the Angelic Doctor but was commonly employed by all medieval preachers.

Nine methods of amplifying the divisions of a sermon are laid down, and a great part of the book is given over to explaining and exemplifying them. Some of the means advised are doubtless antiquated; but others may prove of interest to the modern preacher, so a list of them is given below:

1. By a concordance of authorities.
2. By discussion of words.
3. By explaining properties of things.
4. By various explanations of the same doctrine.
5. By similitudes, especially those drawn from nature.
6. By the presentation of opposites, i. e., virtues or vices.
7. By comparisons.
8. By the interpretation of names.
9. By the use of several synonyms.

Regarding delivery, the writer gives as a general principle, that the preacher should endeavor to conform his mode of expression with that which Christ is supposed to have employed. He then goes into details and, citing a number of texts, suggests the appropriate manner in which each should be delivered.

The book concludes with a dozen precautions to be observed by the preacher. One contains a reminder of the famous controversy which once raged around the doctrine of the

Immaculate Conception. "It is more in keeping with the honor and praise due to the glorious Virgin to piously believe that she was not conceived in this state (original sin) than to maintain it contentiously."

Some other interesting injunctions are:

> The preacher should make ready for his sermon and deliver it when speaking before simple folk, just as perfectly as if he were speaking in the very presence of Christ or other princes and kings.
>
> He should take especial care to avoid becoming wearisomely long in his sermon. Otherwise, the faithful may be tired out, and hence shun all future sermons.
>
> When he has discussed all the members, he should then sum up what he has said, in order that they who were not attentive in the beginning may be effectively instructed as to its precise import.

From the foregoing it will be seen that this little medieval manual contains much of interest and even of value to the modern priest. But since the great preacher must possess natural talents given to few men, one can hardly acquiesce with the author's rather pretentious claim that, "If anyone diligently study it [this book], beyond doubt he will become great in this art".

Whatever pertains to St. Thomas in any way, the works which he has inspired and even the apocryphal writings which bear his name, cannot but engage the interest of his admirers. Fr. Biever, therefore, deserves the gratitude of all Thomistic students for rescuing this little treatise on preaching from the oblivion in which it had been so long buried.

JOHN MCGOVERN, O.P.

SEMINARIES HERE AND "OVER THERE".

The pastor's eyes sparkled with pride and satisfaction as he pressed the hand of the young student who had come to say good-by. Here stood one of the first fruits of his pastorate, the little server-boy he had assisted through college, now a young man setting out for Europe to complete his theological training.

"God speed you, James!" the pastor began, not as a mere formal word of parting, but with an emphasis that bespoke the sincerity of a fatherly heart. "I know you will do us further credit 'over there'. Of course you feel sad at leaving your good parents and friends. Cheer up, James, you will find true friends abroad. I noticed your good mother's eyes as she knelt beside you at the rail this morning. But it was not so much sadness as the joy which a mother's tears express, when words seem to fail. The years will flit by only too quickly and Old Liberty will welcome our Father James back again."

He pressed a crisp fifty-dollar bill in the student's hand and quickly continued:

"The Bishop was very reluctant to send you abroad. The Diocesan Seminary is his pet, his hobby. At first he seemed to resent my very asking. But during my years of service I have so seldom requested a favor that he could not refuse. So, please God, your future is secured."

James had won no little reputation in oratory class, but now his vocabulary seemed to contain no suitable words to express his feelings. The pastor understood and hurried the parting. A few kind words from him, a brotherly farewell from the curate, and the student found himself almost in a daze hurrying homeward.

Both pastor and assistant remained in the study for a few moments in silence. The curate was the first to speak. His words and voice gave proof of the respect and admiration with which he esteemed his pastor.

"Father, I have been wondering," he began, "why you, who have never been across, should be so insistent that James go abroad for his Philosophy and Theology."

"I have been observing results for many years," replied the pastor, "and I have come to the conclusion that it is best for a seminarian to go abroad. Some twenty million dollars are to be spent within the next ten years in building new seminaries and rehabilitating existing institutions. I, for one, cannot see a proportionate reason for such an expenditure. Why not send all our students 'over there'? Financially it would be more economical; as for justice, it would be only fair to give *all* our students equal opportunities. Results seem

to indicate very plainly that our home seminaries do not give the training and opportunities of the institutions 'over there'. 'Excelsior' is steadily proving itself more appropriate as a motto for the priests trained in Europe. If this new expenditure on our home seminaries purposes as efficient a training as that given abroad, if it means opportunities equal to those given abroad—our worthy Ordinaries will have secured a posterity of gratitude from the American students; but if intended only as a continuation and enlargement of the present system, then—well, God will remunerate the generosity of the donors."

It was evident that the pastor had very determined views. He became interested in the subject which had long occupied his mind.

"Do not misunderstand me, Father," he continued, "I am heartily in favor of home seminaries. That's exactly what makes me the more opposed to the constant preference shown to those ordained in Europe. I have begun to lose heart, and, until the home-made product is given an equal chance, I shall send every student from my parish 'over there'."

"Imported goods were generally considered superior to home productions, but America has successfully outgrown that fallacy. 'Made in America', though a commercial slogan, might well be applied to our seminary products. We have progressed in other affairs but apparently not in our seminaries. The ordinatus of an American seminary has less chance now than ever before. This fact is no less truthful than unpardonable. It is actually humiliating for a priest 'made in America', to figure the percentage of representative priests, diocesan officials, professors and bishops who were trained 'over there'. The home-grown product has only a negligible chance in the competition precisely because it is home-grown.

"Take a practical example. Two boys are graduated from college or cathedral high. Primus is gifted with the proverbial five talents; Secundus, let us say, with only two. Primus enters an American seminary; Secundus, less talented but more fortunate, is sent abroad. Both are zealous, both conscientious. Their years as curates past, Father Primus is appointed pastor of a rural parish with a couple of missions to attend;

Father Secundus, however, is summoned to assist in the chancery or to teach at the diocesan college. Ten more years pass, and let any priest continue the comparison, or rather the contrast, as seen in almost every American diocese. Primus remains the zealous, but just ordinary pastor; Secundus, to put it mildly, has become a representative priest. What a few years of European training can do! This is not fiction but painful reality of the past, present, and, from indications, even more so of the future."

The pastor seemed to read the curate's objection and continued:

"To be sure, I'll admit that some have managed to forge ahead despite the handicap of domestic training. *Transeat!* Their number is becoming less every day. Why not be candid and admit that European training is a powerful consideration when a priest is assigned to a place of confidence and one requiring ability?

"You might say that I am considering the matter from a purely materialistic viewpoint, that I am measuring the priesthood from a wrong criterion. Personally I am convinced that the ordinatus who enters his work with ambitious plans for preferment over his colaborers is an unfortunate man. The law of averages is against him. The more ambitious he is, the keener his disappointment if he fails. Moreover, preferment and rank do not bring proportionate recompense. To be sure, Father Primus, in his quiet, unobstrusive way, will probably accomplish greater work in the salvation of souls, truer results before God, and with more durable benefit to the Church. That is my ideal of the priesthood, my concept of the only true success of a priest's mission. Withal, must I close my eyes to the continued discrimination against our home products? Am I to be censured as lacking in ideals because I notice the contrasted values our Ordinaries attach to the ordinati from here and 'over there'?

"The very fact that each succeeding year wafts a new fledge of fortunate aspirants across the sea to Rome, Louvain, Innsbruck, Fribourg, etc., together with the fact that these men are afterward given the representative places in things ecclesiastic, is a silent, yet evident, admission of the superiority of European training. Such a condition of affairs is mani-

festly unhealthy and detrimental to our domestic seminaries. Might it not be timely to diagnose the case and apply the much-needed remedies? We may not agree as to the cure, but most priests will admit that conditions as they exist ought to be mended."

Would it be imprudent or unethical to discuss that pastor's views *entre nous*? Constructive criticism should always be welcome to the unprejudiced mind and considered at its face value.

With all our vaunted progress in America, with our wealth and population, it is inexcusable that our home seminaries should be less thorough and efficient than those abroad. The new *Codex Juris Canonici* (Can. 1354, § 1) reiterates the wish of the Tridentine Council (Sessio XXIII C. 18): "Unaquaeque dioecesis, in loco convenienti ab Episcopo electo, Seminarium seu collegium habeat in quo, pro modo facultatum et dioecesis amplitudine, certus adolescentium numerus ad statum clericalem instituatur." There is no valid excuse for a well populated diocese not complying with this law. Smaller dioceses are implicitly excused from erecting and maintaining small and inefficient seminaries. Moreover it must be remembered that travelling was extremely difficult at the time of the Tridentine Council, especially when compared with the ease and comfort of modern conveyances. Local seminaries were necessary in those days. At present, however, one seminary with a radius of about 300 miles would be within convenient reach for the seminarians of that district. *If there were fewer seminaries in the United States, but with a more thorough course and better staffed with real professors*, the reputation of our own institutions would rise very noticeably and we would remedy the unhealthy conditions to a notable extent. Some bishops seem to have realized this and have made preparations to close their diocesan institutions in favor of the provincial seminary.

Some of the advantages of European education, it is true, cannot be duplicated over here. The travel itself, the meeting of the various peoples, learning their customs and language, studying the masterpieces of art, painting, sculpture, architecture—all these impart a broadening touch to education

scarcely possible at home. But if needs be, a trip to Europe some five or ten years after ordination could make up for this deficiency to a great extent. An unmistakable atmosphere of study permeates the hallowed halls of the time-honored seats of learning. But let us be practical. Reputation is the ancient history of an establishment. An institution is worth only as much as its efficiency reaches the needs of the present day.

To avoid needless argument let us grant that the Philosophic and Dogmatic training, as given over here, equals or, if you wish, is better than that received abroad. Nevertheless the ordinatus from "over there" is of more practical value to his Ordinary in matters pertaining to the regimen of the diocese. A bishop needs men about him who have a fluent use of Latin, who are well based in Canon Law, and who have at least a working knowledge of the Curia Romana and juridical processes. As a rule a priest educated abroad can fill the position, whereas, only exceptionally, is a home-made priest judged to measure up to these requirements.

An American, arriving at a foreign seminary, finds that he has not the same ease and fluency in *Latin* as his European colleague. We excel in mathematics and the practical sciences, but we are miserably weak in Latin when compared to the Europeans who have studied that language in the gymnasium from knee-breeches up. In a foreign seminary, where Latin is the only vehicle of instruction, where the lectures are delivered entirely in Latin, and where examinations are accepted only in Latin, even an American must of necessity become quite proficient in that language. In many home seminaries the lectures in Liturgy, Exegesis, Pastoral Theology, and explanations in Moral, are given in the vernacular; orals are frequently accepted in English. Disputationes Scholasticae, where they are actually held, are either cut-and-dried affairs between *defensor* and *oppugnans* in Latin, or else are thrashed out in English.

The Canon Law course which many American seminaries give is frequently a mere travesty on law. It is considered often as a side branch for the much overburdened Moral or Liturgy Professor. "If you win, you lose," and "The less Canon Law you know, the better for you", may be well meant practical advice, but very poor Philosophy. The Ordinary

who maintained "Ego sum Jus Canonicum huius dioecesis", expressed a near-truth in a trite and convincing manner; but he himself was prudent enough to have, as advisers, men well grounded in that science. Home-grown bishops admit that they are handicapped by lack of training in Canon Law, and they invariably choose, as helpers and advisers, men trained "over there".

Give the seminarians a first-class training in Latin and Canon Law in our home institutions and you will give them a chance at least to compete with those educated abroad. Equality of opportunity for all our students is the basis for the adjustment of the present unjust conditions. As long as our home seminaries are lax in these two branches, just so long is the present inequality of opportunity bound to exist.

The foreign schools are renowned not only for the thoroughness of the training, but chiefly *because they have expert teachers* who make this possible. Take away these masters, these specialists in the various branches, and the reputation of the university or seminary will not be maintained. An efficient teahing staff in an American seminary, with specialists for the various branches, would yield results at home on a par with those abroad.

The teaching staff of our home seminaries is constantly changing. Examine the list of college and seminary professors of the past and present and you will need no further proof. Under such conditions solid learning will not be possible, nor will America produce many really great professors. It requires some years before a teacher produces his best work. When he arrives at this period he often resigns in favor of a parish or, perchance, he is promoted to something better. The seminary suffers as a consequence. A new priest is then given the chair and he in turn gains his teaching experience at the expense of his pupils. After some five or ten years this new teacher will have become a recognized authority in his branch and an experienced professor—then he in turn resigns or is promoted.

Many notable exceptions there are, priests who have faithfully stayed at their books as a lifework. But there are too many, on the other hand, who take up teaching with malicious forethought of using it only as a stepping-stone to something

better. " One year in the college equals two in a parish ", has caused great damage to our colleges and has not promoted the " Quam bonum et jucundum " among the priests. The Catholic University at Washington is gaining a solid reputation chiefly because it is being staffed with professors who are specialists in their line and who have made teaching their life's work.

But can we blame the professor for not making teaching his life's work? Under existing circumstances we surely cannot. At best, his is a thankless occupation. The day of the " freak " professor with long hair and short memory, who looked upon material remuneration as a necessary evil, belongs to ancient history. When a professor resigns after years of teaching he only gives evidence of his practical sense.

An experienced man is always of greater value than the raw recruit in every other profession, in every other line of business, except in teaching. After having taught for twenty years, the professor becomes an expert and specialist in his branch, but still, in most dioceses, he receives the same salary as the fresh-baked recruit teaching " rosa, rosae " in cathedral high. Little wonder that the " old man " asks for a parish. The bishop is more or less obligated to appoint him to a good parish after his years of faithful service in the seminary. As a result many a competent professor has changed his dogma and moral text books for the cash book and ledger of a parish, his *praelectiones* for catechetical instructions to the children. I have before me the parochial (sic) sermons of a quondam professor—a pity it is that he did not continue as high-class teacher and spare his fellow priests being misled into buying books, delightful to the theoretic mind, but practically useless for parish work.

Another consideration ought not to be overlooked. A genuine professor cannot have as many friends and acquaintances as the priest working among the people of a parish. He has not the opportunity of meeting many people other than his pupils. Moreover, friendship between teacher and pupil is generally a mere passing acquaintance. We need only to examine our memory to find that we have forgotten the names of many of our professors. Even the professor is an *ens sociale*. He too will feel tempted to mingle with his fellow humans.

If a reasonable inducement were given, professors would not so readily forsake teaching as a lifework and seminaries would be blessed with a more permanent staff. I believe it only just that a graduated scale of compensation be established in accordance with the number of years in service, e. g.

Years in teaching	*Salary*
1– 5	$1000.00
5–10	1500.00
10–20	2000.00
20—	2500.00
Pension after 25 years	1500.00
Pension after 35 years	2000.00

Those figures would speak more effectively than any argument to a professor when tempted to apply for a parish. A few of our seminaries, I am told, have recently introduced a graduated scale of compensation for the teaching staff.

Another detriment to our home institutions is the overburdening of the professors with classes. A teacher of many subjects is a master of none. The teacher's real work is not done in the lecture hall but in the quiet of his study. There he must busy himself with argument, reference, and research. Overburden him with classes and he cannot do justice to any branch. Not until we have professors who are *specialists* in their particular branches will we boast of thoroughness in education.

Worse than burdening the professor with too many classes is the saddling of diocesan affairs upon his shoulders. Unnecessary distractions work even greater havoc on the teacher. The spirit of study is lost. If the Exegesis professor serves two or three nights per week as Spiritual Director of Sociological Societies, as a Moderator of Catholic Women's Clubs, etc. he will soon cease to be an efficient teacher in the seminary.

Moreover, restricting the teaching staff to the priests of the local diocese, as is generally the case, cannot work for the benefit of the institution. Ridiculous as it might appear at first thought, I believe our seminaries would benefit greatly from the policy of our professional baseball and theatrical managers. They are constantly on the outlook for men best qualified to fill the various positions, regardless of whence they come. The Catholic University has developed her efficient teaching staff in pursuance of this policy.

A diocese that cannot afford to pay for a first-class teaching staff cannot afford to have a local seminary. Equality of opportunity for our ordinati demands the best also at home.

Many of these ideas will appear radical and extreme. Granted! After all, nothing is accomplished by half-hearted endeavor. Compromise between ultra-conservatism and extreme radicalism has given birth to most of the modern improvements in the social order. The twenty million dollars expenditure will be a well-spent investment only if it produces as efficient a teaching staff as the faculties in the seminaries abroad and if the ordinati from our home institutions are put on a par with those from "over there".

WALTER L. FASNACHT.

Chicago, Illinois.

THE PARISH PRIEST OF THE CATHEDRAL.

Qu. 1. What is the proper title for the parish priest of a cathedral parish?

2. Is he bound to say the "Missa pro populo"?

Resp. 1. A perusal of the *Catholic Directory* reveals much confusion with regard to the proper designation of the priest who has the "cura animarum" in a cathedral parish. The appellation "rector" is the one most frequently applied. In some dioceses he is called the pastor; in others the administrator; in many no title whatsoever is applied. We find the bishop the sole pastor, or pastor with a priest as rector or administrator or in charge. Then again the bishop is found as rector. A comparison with the 1920 *Directory* makes the confusion worse confounded. Some who in 1920 were called rectors, in 1923 have no title; others who had no title in 1920, in 1923 are called rectors. A pastor in 1920 is a rector in 1923; in another diocese he is "in charge"; in another he has lost the appellation pastor and is left without any title whatsoever.

The term "pastor" in Latin would seem to be reserved to bishops (Canon 334) and in view of this it were better not to apply the English "pastor" to a priest. In addition, like "Doctor of Divinity", it has a Protestant connotation.

There is official authority for the Latin designations "parochus" (canon 478) and "rector" (*A. A. S.*, 1923—p. 357). As pastor is excluded as a term for a priest, "parochus" might be rendered as "parish priest", or the more generic term "rector" be used, the title which the trend of opinion seems to favor. It may be noted that in Ireland the uniform appellation is "administrator".

2. If the bishop has assigned a priest to the care of souls in a cathedral parish, with all the rights and obligations of a pastor, the obligation of the "Missa pro populo" devolves upon this priest, regardless of his appellation.

It may happen, however, that the bishop himself retains the office of "parochus". In this case he is bound to say the Mass for the people of the cathedral parish. The objection immediately suggests itself that, as he is also bound to say Mass for the entire diocese, the former obligation is contained in the latter. This objection is answered in the Appendix to the decree of Leo XIII, "In Suprema", on the "Missa pro populo" upon which the Code legislation is based. (*A. S. S.*, XIV—541). From this we learn that the bishop is bound to offer two distinct sacrifices, one for his entire flock, the other for the people of the cathedral parish. As he is legitimately prevented from offering the latter on the stated days, since he is bound to celebrate for his entire flock, he should provide that the Mass for the people of the cathedral parish be said by another at his expense.

THE TABERNACLE VEIL.

Qu. May the Tabernacle containing the Blessed Sacrament be left without the outside veil, which seems to be prescribed by the rubrics?

Resp. What is often called the outside veil of the Tabernacle in which the Blessed Sacrament is preserved is in reality the Canopeum (canopy, tent, or curtain). This canopy, being both protection and honor token for the Real Presence, within the silk-lined or golden receptacle covering the entire Tabernacle, may be of silk or other precious material and in color either white or conformable to the liturgical feast of the day. Since the tabernacle is generally protected, and its outer cover

of gold or precious material is indicative of the reverence which the Canopeum provides, the object is attained by an artistic marble or finely wrought metal cover, or a wooden Tabernacle holding the golden ciborium duly veiled. Hence the richly decorated tabernacle itself stands for a canopied shrine. St. Charles prescribed that tabernacles be covered with a cloth of silk or similar material. At other times the Tabernacle as a liturgical centre where the Real Presence is worshipped is indicated by a veil in front of the Tabernacle door. All these methods are adaptations of the prescribed protection or canopeum. Neither the rubrics nor any positive decisions of the S. Congregation of Rites state that they are an improper interpretation of the ritual.

THE "LAUS TIBI, CHRISTE" IN A MISSA CANTATA.

Qu. Should the "Laus tibi, Christe" be chanted by the choir at High Mass?

Resp. No; the response is made by the minister of the Mass. It is not chanted, as the Graduale does not so prescribe.

IMITATION CANDLES ON THE ALTAR.

Qu. Is the practice of having six large tin imitation candles, with inserted smaller wax lights moved upward by a spring, sanctioned?

Resp. The rubrics simply prescribe wax candles for the celebration of Mass. The difficulty amid missionary circumstances of obtaining large candles of equal size or thick enough to withstand the influence of heat which bends the tapering wax light has led to the invention of an imitation candle mentioned by the querist. This device prevents the bending of the candle and produces the effect of equal size, whilst it is also convenient for lighting and cleanliness. Hence the S. Congregation, when asked whether this method of arranging the candles for Mass was permissible, answered that it may be tolerated: "Tolerari posse."[1]

The phrase "tolerari posse" indicates that the introduction of this mechanism as a convenience is not the normal way of

[1] S. R. C., 11 May, 1878, ad Dub. XIII.

arranging the altar service. The proper way is to have on the altar pure wax candles, of a size and thickness to withstand the inconveniences urged, and carefully prepared for the Holy Sacrifice. Sacristans frequently lose sight of the essential element of the simple offering of a wax gift and its symbolic teaching, which makes that offering a continuous prayer in the Church's name and with her blessing. What they have in view is not an offering but the esthetic symmetry or the decorative view, which is a convenient way of pleasing the eyes of the on-lookers.

THE ABSOLUTION AFTER REQUIEM MASS.

Qu. Is it permitted to read the absolution of the body on occasion of funeral services in the vernacular?

Resp. There is nothing in the ritual legislation of the Church that forbids the reading of the absolution or any other sacramental or liturgical service in the vernacular. But in no case is this interpretation to be substituted for the rites in the Church's mother tongue; that is to say, Latin. Accordingly the Latin text of the ritual is to be read, always. It is this which guarantees and confirms the unity of the Church all over the world; and all over the world the faithful are taught or should be taught the meaning of this language, so that nowhere is it an unknown tongue or a senselessly mysterious rite to the Catholic. In many churches it has become the practice to read the absolution in English regularly after the ritual service. It thus takes the place of an exhortation or a sermon, if done in an intelligible and devotional manner. Indeed it is the rule prescribed for pastors by the Council of Trent and the canons of the Church generally that the Latin text of our Catholic liturgy be made the opportune occasion for the precise and devotional interpretation to the faithful, in their own language. Translations of the Latin ritual are of course found in nearly every prayer book, but the priest may still use them with advantage to appeal to the hearts of the hearer.

THOSE TWENTY-FOUR THESES.

I.

Two points of criticism appeared in the January number of the REVIEW on a pamphlet compiled by Father Peter Lumbreras, O.P., entitled *The Twenty-Four Fundamental Theses of Official Catholic Philosophy*. In the February number the compiler complained that he was "accused (a) of mistranslating a Pontifical document by saying 'exclusively' where the Pope says 'specially' ('chiefly'), and (b) of perverting the meaning of the last Thesis in favor of my [his] personal opinion" (p. 195). He holds the accusation to have been unjust inasmuch as "(a) while the Pope in a former document — M. P. *Sacrorum Antistitum* — used the term 'specially' or 'chiefly' (pamphlet, p. 7), the same Pope in a later document — M. P. *Doctoris Angelici* — declared that 'chiefly' or 'specially' stands there for 'solely' or 'exclusively'. I [Fr. Lumbreras] gave the translation of this second document."

It appears therefore that Pope Pius X in *Sacrorum Antistitum* said that "the scholastic philosophy we prescribe is *chiefly* [our italics] that which the Angelic Doctor has bequested to us (pamphlet, p. 7); but in *Doctoris Angelici* the same Pontiff declared that by *chiefly* he meant solely" [original's italics].

Now no one will question the Sovereign Pontiff's right to interpret his own terminology and declare that by "chiefly" he meant "solely", "exclusively". Pope Pius X did actually say that by *praecipue* he meant *unice*. But Father Lumbreras's quotation of the Pope's words stops short just at the sentence wherein the Holy Father explained this alteration of meanings.

Immediately after the closing word quoted by Father Lumbreras from *Doctoris Angelici*, the Pope goes on to say: "Planum est, cum praecipuum nostrae scholasticae philosophia ducem daremus S. Thomam, Nos de ejus principiis maxime hoc intelligi voluisse, quibus, tanquam fundamentis, ipsa nititur. Ut enim illa rejicienda est quorumdam veterum opinio, nihil interesse ad Fidei veritatem quid quisque de rebus creatis sentiat, dummodo de Deo recte sentiatur, siquidem error de natura rerum falsam Dei cognitionem parit; ita sancte in-

violateque servanda sunt posita ab Aquinate principia philosophiae, quibus et talis rerum creatarum scientia comparatur quae cum Fide aptissime congruat." Comment on the papal pronouncement ought to be unnecessary. Pope Pius X insisted that "philosophiam quam sequendam praescribimus eam *praecipue* [our italics] intelligimus quae a Sancto Thoma Aquinate est tradita". Since, however, certain professors appeared to think that it would not contravene the Pope's intention should they choose to follow the teaching of some other Scholastic doctor, "quamvis *principiis* [our italics] S. Thomae repugnantia", the Sovereign Pontiff declared that it was precisely those "principles" that he was emphasizing. "Nos de ejus *principiis* [our italics] maxime hoc intelligi volumus."

Needless to say, "principles" do not constitute "a philosophy". Philosophy, like every other science, is a system of demonstrated *conclusions*. All truly Catholic teachers rejoice in following the *principles* of St. Thomas's philosophy as well as the conclusions which are *certainly* implicit therein.

For an illustration in point we might refer to Thesis XXIV (p. 29): "By the very purity of His being God is, therefore, distinguished from all finite beings. Hence, in the first place, it is inferred that the world could not have proceeded from God except through creation; secondly, that the creative power, which directly affects being as being, cannot be communicated, even miraculously, to any finite nature; and, finally, that no created agent exercises any influence on the being of any effect but on account of a motion received from the first cause." The opening proposition of this synthesis is a *principle*. The other propositions are certainly included in it; they are *conclusions* logically deducible therefrom. But when Father Lumbreras proceeds to deduce "physical premotion" from the final statement, we beg to submit, not that he is "perverting [absit!] its meaning," but that he is claiming the authority of the Sovereign Pontiff for a conclusion, an opinion, which countless Catholic thinkers do not see to be necessarily contained in the foregoing principle, Father Lumbreras's argument to the contrary notwithstanding. Hence they are disinclined to be bound to *teach* "physical premotion" (to which the second point complained of by our critic relates) even though perchance personally they might hold that opinion to be more

or less probable. Here, however, we are touching a controversy which we have designedly refrained from. Let the reader consult the approved authors. The shelves of our libraries groan with the weight of their multitudinous disputations.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have followed with interest the discussion between Father Lumbreras and his critic relative to the authority given the philosophy of St. Thomas by the Holy See. It is difficult to understand why the author of *The Twenty-Four Fundamental Theses of Official Catholic Philosophy* insists so scrupulously on the word "unice" in the *Sacrorum Antistitum* as quoted on page 8 of his pamphlet, especially in the light of the following quotation from the Encyclical *Studiorum Ducem* issued by the reigning Pontiff on 29 June, 1923. "Scilicet inter amatores sancti Thomae, quales omnes decet esse Ecclesiae filios qui in studiis optimis versantur, honestam illam quidam cupimus justa in libertate aemulationem unde studia progrediuntur, intercedere, at obtrectationem nullam, quae nec veritati suffragatur et unice ad dissolvendi valet vincula caritatis. Sanctum igitur unicuique eorum esto quod in Codice juris canonici praecipitur ut 'philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractent ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant'; atque ad hanc normam ita se omnes gerant ut eum ipsi suum vere possunt appellare magistrum. *At ne quid eo amplius alii ab aliis exigant, quam quod ab omnibus exigit omnium magistra et mater Ecclesia: neque enim in iis rebus de quibus in scholis catholicis inter melioris notae auctores in contrarias partes disputari solet, quisquam prohibendus est eam sequi sententiam quae sibi verisimilior videatur.*"

All lovers of truth must have a deep devotion to the great holiness and inspired genius of the Angelic Doctor. Well does the Holy Father designate him "Studiorum Ducem". There is no reason, however, why one cannot be a zealous disciple of St. Thomas without accepting all his philosophical teachings to the exclusion of the well formulated views of his opponents.

St. Thomas himself, I believe, would not have it otherwise. Pius XI is clear on the point. The *philosophia perennis* will not suffer by admitting that the philosophical writings of St. Thomas are not the only source whence modern Scholastics may draw sound doctrine.

J. MAJOR.

Newport, Rhode Island.

NUPTIAL BLESSING OUTSIDE THE MASS.

Qu. Is there any decree allowing priests to give the nuptial blessing outside Mass, when for a good reason a couple are married in the afternoon or evening? SACERDOS CANADENSIS.

Resp. In 1865 a privilege was granted to all the dioceses of the province of Quebec, by which the solemn nuptial blessing could be imparted outside Mass to those who had the right to receive it at Mass, if a reasonable cause existed. (Coll. Lac., III, 687). This privilege, a modification of the "jus commune" in canon 1101, § 1, is now contained in the formula of faculties granted to the Bishops of America, Russia, and other places outside of Europe. It reads: "Benedicendi nuptias extra Missam vel recitandi preces super conjuges juxta formulas approbatas, cum potestate subdelegandi". Hence if the Ordinary has received this faculty, any priest may apply for it, and import the nuptial blessing outside Mass to those under his jurisdiction (C. I. C., 1101, § 2). Reference to this faculty was made in the REVIEW for June, 1922, page 631.

SANTA SPERANZA.

Qu. You gave an interesting account some time ago of St. Nazaria. Will you tell me whether there is a St. Speranza? An Italian couple came to have their first child baptized and insisted on the name which I took to be another form for S. Spes, V.M., as I remember its being read out in the Martyrology with SS. Fides et Charitas, while we were in the seminary. I am told, however, that the name is common in parts of Italy and belongs to a local saint. The professor whom I consulted says that there is no such saint in the Martyrology.

Resp. In the district of Ancona the name Speranza, which the Bollandists mention under 11 September (III, 890, 913)

as St. Sperandea (Speranda), and which appears to have been originally Spera-in-Deo, is that of a holy virgin, Abbess of the monastery of St. Michael at Cingoli, who died in the odor of sanctity about 1276. As she was a native of Gubbio in Umbria where S. Sperandus is venerated, the name may be derived thence.

MANNER OF IMPARTING THE BLESSING OF ST. BLASE.

Qu. In imparting the St. Blase blessing is it permitted to use the plural form, and then, holding the lighted candle over each person in turn, make the sign of the cross?

Could the blessing be imparted to the people who remain in their seats, by the priest standing on the altar steps and pronouncing the form for all together? P. A. S.

Resp. Where the Roman Ritual speaks of the Blessing of Throats we find the following rubric inserted after the candles have been blessed:

Deinde sacerdos, terminata Missa, deposita casula, et manipulo, accensis duobus cereis, ac in modum crucis aptatis, apponens illos sub mento gutturi cujusvis benedicendorum, ipsis ante Altare genuflectentibus, dicat: etc.

Whilst this rubric, not pertaining to sacramental rites, may be held to be directive rather than prescriptive, its observance in general is demanded by the principle of unity and conformity in public worship. It assumes the individual blessing in all circumstances. Such is the blessing of St. Blase.

Moreover the formula itself indicates that its chief purpose is curative, rather than preventive. It is a blessing for the sick, for those who suffer from throat disease or kindred ills; and the prayer of the Church in the words uttered by the priest is that those over whom the intercession of St. Blase is invoked may be freed from sickness. This suggests the incongruity of a universal blessing.

There may be, undoubtedly, reasons and occasions when a blessing of this kind could be becomingly applied to a number of the sick who ask for it. Simply to change the form from singular to plural would not constitute a substantial alteration; nor is the invocation and blessing vitiated by omitting to touch the chin or throat of those who ask for the blessing.

Ecclesiastical Library Table

SOME NEW SPIRITUAL READING.

Pearls from Holy Scripture for our Little Ones. By Michael Joseph Watson, S.J.—B. Herder Book Co., St. Louis and London. 1924. Pp. 135.

Readings from Newman. Edited with Introduction and Notes by the Rev. George O'Neill, S.J., M.A., Prof. Dublin University College.—Sands and Co., London; B. Herder Book Co., St. Louis, Mo. 1923. Pp. 208.

The Book of the Lover and the Beloved. Translated from the Catalan of Ramon Lull, with Introductory Essay by E. Allison Peers.—New York: The Macmillan Company. 1923. Pp. 115.

The Life of Faith and Love. Brief Expositions by Fr. H. Reginald Buckler, O.P. Praed. Gen. 1918-1922.—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 109.

A Garden Enclosed. By Alice M. Gardiner. — New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 96.

Loaves and Fishes. Extracts from Father Bernard Vaughan's Notebooks.—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 131.

A Spiritual Manual on the Interior Life. By the Rev. Germain Foch, S.J. Translated by an Ursuline Nun of Blackrock, Cork. —New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 103.

Highways and By-Ways of the Spiritual Life. By Janet E. Stuart. Preface by Cardinal Bourne, Archbishop of Westminster. Edited by M. Monahan.—Longmans, Green and Co., New York and London. 1923. Pp. 210.

Thought of St. Teresa for Every Day. Compiled by Kathleen Mar Balfe. With a Preface by His Eminence Cardinal Bourne.—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 133.

The Confessions of St. Augustine. In the Translation of Sir Tobie Matthew, Kt. Revised and emended by Dom Roger Hudleston (The Orchard Books).—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 423.

Conseils aux Aînés de mon Patronage. Les Devoirs envers le Prochain. Par R. Michelin. — Paris: Maison de la Bonne Presse. 1923. Pp. 178.

Eucharistic Meditations. Extracts from the Instructions of the Bl. J. M. Vianney. By the Abbé H. Convert, Curé of Ars. Translated by Sister Mary Benvenuta, O.P.—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 142.

Marvels of the Blessed Sacrament, or Stories for First Communicants. By the Rev. Jos. McDonnell, S.J.—New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 98.

Flowers of the Sanctuary. Eucharistic Thoughts from the Lives of the Saints and Blessed of God. By the Rev. Fred. A. Reuter, K.C.B.S., author of *Reflections for the Holy Hour.*—Fred. Pustet Co., New York and Cincinnati. 1923. Pp. 223.

Why Must I Suffer? A Book of Light and Consolation. By the Rev. F. J. Remler, C.M.—Franciscan Herald Press: Chicago, Ill. 1923. Pp. 84.

Devotion to the Precious Blood. By the Rev. M. F. Walz, C.P.P.S. Rome City, Indiana. 1923. Pp. 592.

Rosaries of Special Devotion, and Ejaculatory Prayers. John W. Winterich: Cleveland, Ohio. Pp. 31.

Mois des Ames du Purgatoire, tiré des saints avec des exemples, par Le P. Jeanroy, Prêtre du Sacré Cœur.—Paris: 5. Rue Bayard. Pp. 152.

The Paradise of the Christian Soul. By James Merlo Horstius.—P. J. Kenedy and Sons: New York. 1923. Pp. 834.

L'Art de Mourir. Par L'Abbé J. Brugerette. — P. Lethielleux: Paris. Pp. 330.

The Mirror of Humility, or The Looking Glass that Deceives Not. By Father John Peter Pinamonti, S.J. Transl. by Fr. Thomas Gannon, S.J.—Benziger Brothers. 1923. Pp. 126.

The Way of the Cross. Its Efficacy and Practice. By the Right Rev. Dom Columba Marmion, O.S.B.—Sands and Co., London; B. Herder Book Co., St. Louis. Pp. 45.

The Scapular Devotion. Origin, Legislation and Indulgences attached to the Scapulars. By the Most Rev. P. E. Magennis, O.Carm.—B. Herder Book Co., St. Louis, Mo. 1923. Pp. 168.

Books of devotion belong to a department of literature constantly in demand and constantly supplied in novel or conventional form. While these books may be discriminatingly recommended, they rarely offer material for the reviewer. We

accordingly limit our notice to indicating the general value of a recent list from which a choice for practical uses is not difficult.

In *Pearls from Holy Scripture* Father Watson makes some brief texts from the sacred volume the occasion to tell a story illustrating virtue for the child's imitation as imaged in the life of Jesus or His Saints. Pretty rhymes and short prayers, easily learnt and remembered, as well as fatherly suggestions, instruct the young mind in the meaning of the Church's observances and create lofty ideals. The little volume is a distinct help to the teacher in school and to mothers at home, more likely to improve the conduct of the children than the "movies" or "radio" of the prevalent type.

Readings from Newman appeals to the advanced student. It presents the salient topics of apologetics, education, and literary aims in the language of a writer who excels in the expression of high moral earnestness, accurately and yet agreeably reflecting his thought on vital or important topics. There is enough variety in the choice of themes from Newman's religious, historical and literary works, to give the student a model and an incentive for imitation.

The Book of the Lover and the Beloved is a collection of aphorisms in which the truths of mystic theology are inculcated through alternate sayings of a spiritual lover and his Beloved. The writer is a Majorcan disciple of St. Francis of Assisi and lived not long after him in the thirteenth century. The English translation reads like snatches from the Canticle of Canticles in the vernacular, and will readily find response in the heart of the contemplatively minded. In the same direction tends *Thoughts of St. Teresa*, systematically disposed for every day of the year, with the aim of aiding in knowledge and examination of oneself. *A Spiritual Manual on the Interior Life* is didactic in purpose and gives definite ideas touching the interior life and the way to realize God's presence in and around us.

Fr. Buckler's *Life of Faith and Love* offers a series of reasoned essays on the fundamental issues of life. Here one finds material for apologetic conferences suitable for the student of theology and the cultured man of the world. Briefer in outline and more varied and desultory in topic, but having a like trend to instruct in the practice of religion, is Fr. Bernard

Vaughan's *Loaves and Fishes.* In line with the same purpose is P. Michelin's French volume *Conseils aux Ainés.* Its author treats of duties toward one's neighbor, just as in an earlier booklet he dealt with the duties toward oneself. The author points out who is our neighbor in the world of to-day; discusses our obligation toward him as imposed by both justice and charity, and finally shows how we may discipline ourselves in the exercise of this charity, as illustrated by examples from certain spiritual heroes of France.

Readers of *Janet Erskine Stuart's Life and Letters*, by Madame Maud Monahan, will delight in the chapters of *Highways and By-Ways of the Spiritual Life* by the late Madame Stuart, a keenly observant and at the same time ardently loving member of Jesus Christ's virgin-train on its pilgrimage to Paradise. Mother Stuart was singularly human, yet the divine spark that illumined and warmed her whole being gives a soul to her thoughts and gestures, her words and actions, of which we here get a glimpse so vivid that the reader feels her presence as a guide in the "highways and by-ways of the spiritual life", and trusts her judgment with a ready confidence and a comforting sense of peace. There is much here of helpful and suggestive matter for the priest as director and consoler of those who struggle after perfection.

A Garden Enclosed is an admirable series of informing chapters on topics affecting the dispositions of converts to the faith, and giving them helpful lights by which to meet and overcome unfamiliar and unexpected difficulties in their newly acquired Catholic surroundings. Part of this process of encouraging information is the explanation of "Catholic Customs", offering useful points not only to the earnest Catholic but also to the preacher and catechist.

In harmonious sequence to the foregoing comes *Flowers of the Sanctuary*, a selection of Eucharistic thoughts for each month, with examples from the lives of the saints especially devoted to the Holy Eucharist. Much the same purpose is gained by using the *Eucharistic Meditations* drawn from the Instructions of the Blessed Curé of Ars. These contain examples culled from the life of the Curé and embodying invocations for help from him in heaven. *Marvels of the Blessed Sacrament* will furnish those who prepare children for First

Communion with stories illustrating the Real Presence and the treatment due to it before and after the act. The Appendix contains valuable hints for the catechist, how to proceed in the direction of children for the great act. Priests will find it especially useful in their preaching on the reverent reception of Holy Communion. *Devotion to the Precious Blood* is a complete manual explaining the mystery of faith and giving reflections and meditations upon practices of the devotion. Numerous other exercises of piety and prayers for ordinary use are added.

The *Confessions of St. Augustine* have been frequently rendered into English, by eminent scholars who discerned different shades of meaning in the versions of previous translators which they did not deem unimportant in a theological or ascetical sense. Sir Tobie Matthew's version is distinguished by the grace of his style of speech. Watts, who disliked the "Papist's version", discovered matter for criticism in it which caused him to make a corrected but less elegant translation. Of later translators only three Oxford men need be mentioned. Woodhead and Biggs gave us a partial rendering of the original, of which the latter is by far the more excellent in point of both style and accuracy. The translation made by Dr. Pusey in 1838 is complete and follows Matthew's; but as subsequent examination of the earlier Latin texts has brought to light fresh matter for interpretation, Dom Huddleston's revision gives new value to the book in its English dress.

Why Must I Suffer? suggests reasons for converting the ills of life into matter to gain foregiveness and attainment of peace here and happiness hereafter, and illustrates the thesis besides offering incentive through imitation of some great penitents who made suffering on earth a substitute for Purgatory. The Exercises in the *Mois des Ames du Purgatoire*, drawn from the prayers and examples of saints and mystic writers, are intended to furnish preachers and directors of purgatorial confraternities with matter for devotional reading.

Merlo Horstius, a parish priest of Cologne who died in 1644, shares in some way the renown of Thomas à Kempis as a practical guide to perfection. His *Paradise of the Soul* combines meditation in the form of Colloquies between Christ and man, in which the latter is instructed about the right use of

prayer, the devotional exercises of Catholic worship, and the habit of preparing for death. It is a book of spiritual reading for individual use, and at the same time of meditation and vocal prayer. These are connected to form a progressive course to Christian perfection. There have been several English versions, made from the original Latin. The fact that Canon Oakeley and the convert band that came into the Church with Newman and Manning made it their special care to propagate this book attests its true worth better than other commendation.

Father Pinamonti, who lived a little later than Jacob Merlo, wrote a seven days' meditation on "How to make the Cross light." The secret of the art was the *Humility* begotten by self-knowledge. So he wrote another book of which the late Fr. Thomas Gannon made a new translation, less free than one issued somewhat earlier but out of print. It is admirable in its simplicity, and practical. It needs no further praise.

Fresh readings when making the *Way of the Cross* are these of a saintly Benedictine who so learned to love the Cross of Christ through their use that at the last moment of life he called for the MS. to open for him the gates of Paradise.

Criticisms and Notes

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Vol. III. Auctore Arthuro Vermeersch, S.J., Theologiae Moralis Professore in Pontificia Universitate Gregoriana. Romae: Università. 1923. Pp. xvi—803.

The REVIEW has previously given an account of the first volume of this work on Moral Theology. The volume at hand contains the concluding portion of the course. The intervening volume will, we presume, be published later. The matter here covered comprises (1) *De Personis* (i. e. clerics, religious, the laity), (2) the Sacraments, (3) the Precepts of the Church and Censures. The ground and the framework of these subjects is obviously the Canon Law. Upon this basis and into the superstructure a considerable amount of liturgical rite and rule is built in. Informing and interbinding it all is the moral tissue, the principles and conclusions of moral theology as such. Hence the treatment is at once canonical, liturgical (historical), and theological. Under the latter quality are comprised (1) moral principles, the application of those principles to moral problems, with consequently (2) the answers to those problems in the light of the principles, and (3) counsels; the author rightly deeming that since he is expounding theology for priests whose profession and vocation it is to be theologians in practice as well as in theory, to lead lives actuated by supernatural motives and to guide souls to a life higher than the merely rationally ethical, his, the author's, business is not only to establish and expound obligatory norms of conduct the violation whereof entails eternal perdition, but likewise to point out the lines, ways and methods that reach out beyond this lower plain of laws and commands into the upper air of the evangelical counsels.

In this comprehensive extension of the subject he coincides with the opinion of his learned confrère, the late Fr. Lehmkuhl, who holds that Moral Theology "should not be confined to the exposition of those duties and virtues which cannot be shirked if man wishes to attain his last end; it includes all virtues, even those which mark the height of Christian perfection, and their practice, not only in the ordinary degree, but also in the ascetical and mystical life. Hence, it is entirely correct to designate asceticism and mysticism as parts of Christian moral theology, though ordinarily they are treated as distinct sciences." Or, to use the illustration employed by the same eminent authority: "As Jurisprudence must enable the future judge and lawyer to administer justice in individual cases, so must

Moral Theology enable the spiritual director or confessor to decide matters of conscience in varied cases of everyday life; to weigh the violations of the natural law in the balance of Divine justice; it must enable the spiritual guide to distinguish correctly and to advise others as to what is sin and what is not, what is counselled and what is not, what is good and what is better; it must provide a scientific training for the shepherd of the flock, so that he can direct all to a life of duty and virtue, warn them against sin and danger, lead from good to better those who are endowed with necessary light and moral power, raise up and strengthen those who have fallen from the moral level." [1]

From a rigidly technical point of view it may obviously be argued that the inclusion of these counsels in a work on Moral Theology is transgressing the limits of the latter science and passing over into the domain of Ascetical Theology. On the other hand, both these sciences are deduced from revealed principles; their differentiation consisting simply in the degree of logical development to which those principles are unfolded. Theology as technically Moral *usually* stops at deductions that are rigidly and universally obligatory. Theology as technically Ascetical advances in the deductive process to conclusions that persuade and urge generous souls to aim at a higher life, to closer union with God, to deeds of supererogation. The line of demarcation is discernible by the practised logician such as a theologian needs to be. While Fr. Vermeersch could have remained within the technical limits, he, influenced probably by practical rather than by speculative reasons and seeking to serve what he believed to be the greatest good to the greatest number, unfolded the principles of his science so far as to include not simply *laws* but likewise *counsels*. If the reader prefer not to utilize this superabundant wealth he need only pass it by. It constitutes after all the least ingredient of the substance and without it the book is still quite worth the market price. *Utile per inutile* (?) *non vitiatur.*

As in our review of the first volume we dwelt upon the method whereby the author works up and presents the subject matter, it will be unnecessary to go over the same ground in connexion with the present volume. Suffice it to say here, as we said before, that it would be hard to see how Moral Theology could be set forth more luminously or in a method or style more apt to gain for the principles and deductions of morals an entrance into and a hold upon the mind and soul of the student. THEOLOGUS.

[1] *Catholic Encyclopedia,* art. "Moral Theology".

AN AMERICAN APOSTLE. The Very Reverend Matthew Anthony O'Brien, O.P., Model Priest and Religious, Promoter of Catholic Education, Tireless and Fruitful Harvester of Souls in the United States and Canada. By the Very Rev. Victor F. O'Daniel, O.P., S.T.M. The Dominicana: Washington, D. C. 1923. Pp. xvi—341.

Father Matthew O'Brien was born at Bawn, Ireland, in May, 1804. He came to America when he was twenty-two, landing at Quebec in April, 1826. He subsequently entered the Order of St. Dominic and was ordained a priest at Bardstown, Kentucky, 23 June, 1839. He died in Louisville, 15 January, 1871. The scene of his priestly labors lay chiefly in Ohio and Kentucky, but as a missionary and in various offices as a Dominican his spiritual beneficence was felt throughout all the States lying east of the Mississippi and north of the Mexican Gulf. In very deed he was what the present biography titles him, an "apostle". His zeal was boundless, his labors incessant, his detachment and priestly virtues heroic, and the spiritual fruits of his activities almost incredible. Benjamin Webb in his *Centenary of Catholicity in Kentucky* speaks thus of the zealous missionary: "Without any claim to strong intellectuality, must less to brilliancy, and with but little claim to learning, and none at all to personal attractiveness in a worldly sense, it is doubtful if ever there was a priest in the State whose ministry was effective of results more wonderful. Marvellous are the stories told of conversions and reclamations wrought through his instrumentality. It was as if a child had been endowed with the might of an athlete, a weakling in reason with intelligence to lead aright the intellectually strong."

It is not difficult to discern the source of Fr. O'Brien's success as "a harvester of souls"—the characterization which the present biographer never wearies of attributing to his hero. It lay in the unreserved surrender of his whole being as an instrument to divine operation. As one who knew him well and still remembers him, writes of him. "Father O'Brien's evident humility and zeal made you realize that he was a true priest of God, always on the lookout for the best interest of souls. Even Protestants realized and loved him for it" (p. 262). To quote the latter authentic source: "Day and night he gave himself no rest. His specialty seemed to be the reclamation of those who had fallen away from the Church, the reformation of sinners, and the conversion of Protestants. His success with such as these was marvellous. Few priests, I imagine, have ever done so much good in this way. Fr. O'Brien succeeded where others had failed. His attention was directed principally toward men. Something seemed to tell him when a man needed to go to confession; and when he met one who, he suspected, stood in

such need, he generally induced him to confess his sins at once, wherever the meeting took place. In these cases Father O'Brien did not trouble himself about a church; the roadside or any secret nook or corner served his purpose as well as the confessional. The country people knew him as far as they could see him, and if they had not been to confession for some time, they began to examine their consciences as soon as they saw him, in preparation for the inevitable confession. Strange as it may seem, he never gave offence by this singular method of hearing confessions. There was something in him that won confidence, made one realize that he was working for the good of one's soul, and took away all sting."

In the light of this authentic testimony it is not surprising that Orestes Brownson declared Fr. O'Brien to be "the greatest preacher he had ever heard", and that "Archbishop Ryan was convinced that Fr. O'Brien was a saint", since the illustrious prelate had evidence of "the modern Apostle's" miraculous power and heroic sanctity, and he insisted that the Dominican Order should take steps to procure the canonization of their zealous missionary.

The present biography is the result of much labor and diligent search to secure first-hand and reliable testimony. No priest can read the book without being benefited by study of the truly sacerdotal ideal and practical methods that were embodied in the character and the life of this "American Apostle". The story is told with warm sympathy and admiration, though perhaps with unnecessary detail and some repetition. The narrative might have gained in interest by condensation.

COSMOLOGY. An Introduction to the Philosophy of Matter. By the Rev. John O'Neill, D.Ph. Vol. 1. The Greeks and the Aristotelian Schoolmen. Longmans, Green and Co.: New York. 1923. Pp. xi —308.

To the credit of Maynooth must be set down some of the most notable additions to the recent literature of Catholic philosophy. Two volumes of *Logic*, two on *Epistemology*, and a goodly octavo on *Ontology*. These three are unique productions, easily at the front in their class. All of them are from the scholarly pen of Dr. Coffey, Professor of Philosophy at Ireland's leading seminary. From the same indefatigable hand we have an excellent translation of Professor Maurice de Wulf's *History of Medieval Philosophy* and of *Scholasticism Old and New*. The indebtedness of Catholic students to the same institution has now been doubled by the work before us on *Cosmology*. It is practically the only adequate treatise we have on that subject. The Stonyhurst Series covers the whole range of the

philosophical system, with the exception of *Cosmology* and the *History of Philosophy*. The latter subject is, of course, ably treated in Bishop Turner's well-known manual and in part by Fr. Finlay's translation of Stöckle's *Lehrbuch*. The volume above fills a vacancy hitherto keenly felt; and it fills it adequately and satisfactorily.

Cosmology is defined at the threshold as the "philosophy of matter" (p. 1). Exception might easily be taken to this definition, inasmuch as it covers but part of the nominal meaning of the term and seems to limit the investigation to only one of the essential constituents of the universe. For even when "matter" is philosophically interpreted, that is, in itself and in its primary efficient and final principles, it does not include the *form*, the organization, of the *universe as such*, nor the kingdoms of life. Probably the author purposes relegating the latter to psychology, as several other neo-scholastics are wont to do: or it may also be that in the second volume he will bring in the universal order, or quasi-form, of the cosmos in connexion with its essential relations to the origin and purpose of "matter". Nevertheless some further details on these points would have been desirable at the outset.

The subject treated in the volume at hand is the essential constituents of matter. But since the method throughout is historical, the introduction provides an account (1) of the origin in ancient Greece of physical science which at that time meant philosophy; (2) of the separation in the sixteenth century of natural science from metaphysics; (3) and of "the subsequent rectification of frontiers"; with the determination on both sides to pursue each its respective ideals and the inevitable consequence of mutual recriminations and incessant gorilla skirmishing along the borderlands. After this general survey the history of cosmological speculations from Thales to Suarez is pursued consecutively. The plan of the entire treatise may be best gathered from the words of the author himself: "The volume that is here presented to the reader covers the ancient period of cosmological speculation: roughly from Thales to Suarez. It begins with an account of the growth and maturity of Aristotelian cosmology in Greece. Passing from ancient Greece to medieval Europe, it proceeds to unfold the complex cosmological speculation of the Aristotelian Schoolmen. And in the final chapter it gives an account of the downfall of medieval cosmology. The second volume, which is fairly advanced, will give the sequel of that downfall. It will open with a review of physical and mechanical science from Galileo to Einstein. The review will be followed by an account of the philosophy of matter from Descartes to our own time. I shall merely repeat the tale of the scientists as they themselves speak it: the cobbler must not quit his last. But in reviewing modern phil-

osophies of matter, I shall unfold the ground for my conviction that the Cosmology of contemporary Scholasticism embodies the best attested results of modern science and modern philosophy."

The topics outstanding in the volume at hand are: Aristotle's views on natural science; his theory of hylomorphism; the Schoolmen on that theory; on individuation; on quantity; on the qualities of matter; on motion. The book closes with the story of the eclipse of the Aristotelian Cosmology and the present outlook under the revival evoked by Leo XIII.

The subjects are treated in a scholarly fashion, with constant reference to the original sources. The author, however, has consulted for the literary form and style no less than for the sightliness of his pages, by relegating all the many references and annotations to the back of the book. The usefulness of the volume has been enhanced by an analytical contents table and a full index. These adjuncts give the material complement to a work whose wealth of information, clarity of exposition and *distinction of style* merit for it a foremost place amongst its kindred. We emphasize the latter quality because its presence shows that metaphysics is not necessarily a land of cloud and mistiness and that the metaphysical process is really something other than a "groping around in the darkness for a black hat that isn't there".

Literary Chat

The *Bruce Publishing Company* of Milwaukee issues a quarto volume which beautifully illustrates the influence of the Christian ideals upon the genius of art, represented in the great painters, beginning with the fifteenth century. *The Great Christian Artists* are Fra Angelico, Leonardo, Michael-angelo, Raphael, Murillo, Rubens, and Van Dyck. The list is in a sense complete if we look for an expression of types that, taking the same subject, give to it distinct forms in harmony with natural, or we might say national and spiritual appreciation. Father Garesché, following excellent authorities with the skill of the poet whose gifts are akin to those of the painter, and with the superior training of the philosopher and theologian, outlines for us the lives and chief monuments of the seven best known painters in the hall of fame. This finely illustrated volume is not merely a joy for lovers of the beautiful, but it is also a contribution and an incentive to culture, and an educational element in esthetic sense which is demanded from every cleric as an essential accompaniment to teaching the elements of both virtue and truth.

Monuments of the Early Church, by Professor Walter Lowrie (The Macmillan Company), is a commendable contribution to the history of Christian art and archeology. It covers architecture in its application to Christian worship, and in its various types —painting, sculpture, and the numerous minor arts that explain to us the divers uses of ecclesiastical fabric. These are traced to their rise and development from the days of liturgical services in the catacombs, and amid the cemeteries, especially of Rome. Of distinct value is the weight the author places on the difference be-

tween what is termed classic art and that which is mainly religious. The illustrations are good and pertinent; and the indications of sources throughout will help the student of early Christian evidence, as exemplified in the Monuments, to expand his knowledge at will.

There is a fine note of pastoral efficiency that characterizes the *Catholic Directory* published by Burns, Oates and Washbourne, of London. Eighty-seven years of experiment have made this ecclesiastical Register and Almanack all that is needed to inform the clergy about the general and local organization of the Church, together with statistics and the names of priests, in England, Wales, and Scotland. One gets the impression that the English clergy are much more attentive to the spiritual needs of their flocks, especially in country districts, than is the case with us in the United States. The hours of Mass, of confessions, instructions, are indicated, as also the fact that foreigners not speaking English will find help from the priests through sacramental ministration. There are organization, order, personal activity manifested in many ways that place the clergy of England as a body on a high plane as men of apostolic character devoted to their parishes. The area of pastoral responsibility is of course less extended than it will be found in America, but withal one finds a marked degree of zealous activity in every detail from the street preaching in the great cities to the hours for catechism classes in the country.

Messrs. Burns, Oates and Washbourne also publish a *Catholic Diary*, a small handbook containing statistics, interesting notes on Catholic topics of worship, ceremonial, with memoranda concerning postal and kindred data of service in daily life. The daily calendar is that of the universal Church with Mass, ordo, offices, and blank pages for notes. Akin to this, without the spaces for notes and intended merely for summary information about events of ecclesiastical import, is the *Catholic Almanack* from the same firm. In this connexion we may note here the *Amanach Catholique Français pour 1924*, published by the Comité catholique des Amitiés françaises à l'étranger (Paris: Bloud et Gay), which is rich in information about Catholic events and persons, comments upon ecclesiastical customs and manifold suggestions of interest from the religious, educational and civic viewpoints.

The writer of these lines had one time occasion to sit by the bedside of a small boy convalescing from a serious illness and beguile the slow hours with stories. Having heard one particularly marvellous myth, the child fastened his big wide eyes on the speaker and exclaimed, "Is that true?" The narrator found no difficulty in making the little fellow understand the difference between the outer and the inner meaning of the old stories. After listening to another highly imaginative myth, the boy, rubbing his little stomach, asked, "What's the insides of that?"—meaning of course the inner significance of the story, not of his anatomy.

The reader who peruses a recent volume entitled *Mystic Voices* will at once discern the significance of the fourteen short stories gathered together under that name. They embody certain strange experiences of the Rev. Philip Rivers Pater, squire priest, who lived on his estate in England, serving the faithful of the neighborhood and doing missionary service here and there throughout the country, from 1834 to 1913, the date of his death. These experiences were written down by a younger cousin, Roger Pater, after the recital of them by the venerable priest; and are collected in the above volume. A number of the experiences include the hearing by the latter of a voice inaudible to the bystanders but unmistakable by himself whom it directed in the course of action proper to the circumstances. Hence the title, *Mystic Voices*.

The experiences are all of the preternatural or the supernatural. A critical psychologist would of course be ready to eliminate such causality and explain(!) the voices by auditory hallucination, while a critical theolo-

gian would require some further explanation of certain events and phenomena falling within his domain. Although neither critic may be quite satisfied with the facts, circumstances and explanations recorded, both will allow that all the stories are, to say the least, highly plausible, *e si non sono veri sono ben trovati.* As regards the style, it would be hard to find their superior. They are both in form and matter absorbingly interesting, even captivating. Of the same order and quality as Mgr. Benson's *Mirror of Shallott* and Fr. Gonne's *The Fringe of the Eternal,* they are in no wise surpassed by either of these widely esteemed collections of thrilling experiences of the light invisible.

Boys young and old who have read *The Knight's Promise* will welcome a new story from the same knower and lover of the kiddies, little and big, Alfred E. Whittington. *A Term of Adventure* is the title. The scene is laid at Saint Sebastian's College, as was the former story; and the characters of the *Knight's Promise,* Father Wilfrid, Jack Lucas, Tom Jordan and the other worthies, take up their respective rôles in the *Term of Adventure*—rôles fairly luxuriant with thrills—a few fights and lots of daring sports. It's a good story, and brings out without obtruding means and methods the best parts of a boy's character and the forces that shape and develop them. (St. Louis, Mo.: Herder Book Co.)

Quite a number of live Catholic boys, who somehow find out what's best for themselves, have been reading Fr. Francis Finn's latest story, *Lord Bountiful* (Benziger Brothers), and have been telling their chums about Joe Dowling and Louis Davico; while their sisters have been discussing the artless artfulness of foolish, albeit simply good, Marie Dowling and her pert little sister Julia. Lord Bountiful — Paul Francis — the big, strong, wonderful, kindly hero and the generous friend Colonel Bridwell, however, have captured the admiration of the whole household. For boys and girls who have not as yet made the acquaintance of *Lord Bountiful* a full week's holiday, a three-ringed circus, and a world series of ball games are in prospect.

The Canonization of Blessed Jean Baptiste Vianney, Curé of Ars, is being discussed in the March session of the S. Congregation of Rites, and will in all probability take place simultaneously with that of Blessed Madeleine Louise Sophie Barat, foundress of the Religious of the Sacred Heart, whose more recent miracles are to be discussed on 13 May.

Two other canonizations awaited in the near future are those of Blessed Peter Canisius of the Society of Jesus, and of Blessed Thérèse de l'Enfant Jésus, the fair Carmelite nun known as the Little Flower, whose case is to be further examined in August.

Finally there are the Venerable Père Eymard, lover of the Blessed Eucharist, whose Beatification is to be discussed in Congregation on 17 June, and the holy maiden Bernadette Soubirous, proclaimer of the glory of Our Lady of Lourdes, whose case is to be examined on 22 July.

Among the liturgical publications deserving special notice at this season are Dr. Leo Manzetti's *Office of Holy Week,* a convenient manual not merely for use at the sacred services but giving valuable instruction regarding the manner of chanting the separate parts. The notation is in the modern style, so as to be easily read. The matter contains directions also for chanting, apart from the Holy Week period. (John Murphy Co., Baltimore.)

A new *Missa Solemnis* score for mixed voices (soprano, alto, tenor, base, or soprano, first and second tenor, or baritone, and base) with organ comes from the Roman maestro Pietro A. Yon. The composition admits of ready adaptation where polyphone chanting is desired. (Fisher and Bro., New York.) At the same time the Praemonstratensian composer Fr. Vanden Elsen prints a musical score of the *Proper of the Mass,* with four-part settings of Introits, Graduals, Offertories, Communions, etc., of all the Sundays and principal feasts of the liturgical cycle. The music is easy, and the parts may be sung either

in unison or in the mixed choir of four voices for which they are written throughout. The author keeps the practical conditions of most of our smaller churches in mind. (Hamilton S. Gordon, New York.)

We want to mention as singularly attractive and practically helpful to students of geography the new edition of *Goode's School Atlas* published by Rand, McNally and Co. The coloring of the plates is so admirably distinct that one learns at a glance such things as the great Religions of the world and other statistical items. There is also a fine index.

Books Received

BIBLICAL.

TRACTATUS DE INSPIRATIONE SACRAE SCRIPTURAE ET COMPENDIUM HERMENEUTICAE BIBLICAE CATHOLICAE. Auctore P. Hildebrando Hopfl, O.S.B., Lectore Exegeseos in Collegio S. Anselmi de Urbe. Ex Typographia Pontificia in Instituto Pii IX, Romae 1923. Pp. 282.

GRAMMAIRE DE L'HEBREU BIBLIQUE. Par le P. Paul Jouon, S.J., Professeur a l'Institut Biblique. Paradigmes et Index. Institut Biblique Pontifical, Rome. 1923. Pp. 79.

GRAMMAIRE DE L'HEBREU BIBLIQUE. Par le P. Paul Jouon, S.J., Professeur a l'Institut Biblique. Institut Biblique Pontifical, Rome. 1923. Pp. 543. Prix: 75 lires.

THEOLOGICAL AND DEVOTIONAL.

IN CHRIST JESUS. By Raoul Plus, S.J. Revised and Corrected Edition, Translated by Peter Addison. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 207. Price, $2.35 *net*.

THE MIRROR OF HUMILITY, or The Looking Glass that Deceives Not. By Father John Peter Pinamonti, S.J. Translated from the Italian by Father Thomas J. Gannon, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 126. Price, $0.50.

GO TO JOSEPH, Our Unfailing Mediator. Considerations on the Life and Virtues of St. Joseph, with Examples for Each Day of the Month. By Very Rev. Alexis M. Lepicier, O.S.M., Author of "The Fairest Flower of Paradise", etc. Benziger Brothers: New York, Cincinnati, Chicago. Pp. 272. Price, $1.50 *net*.

EFFICAX ANTIDOTUM AD MATRIMONIA MIXTA PRAECAVENDA. Pater M. V. Kelly, C.S.B. et Canonicus J. B. Geniesse. Fridericus Pustet: Romae, New York, Cincinnati. 1923. Pp. 77.

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THE WAY OF THE CROSS. Its Efficacy and Practice. By the Right Rev. Dom Columba Marmion, O.S.B., Abbot of Maredsous. Translated by a Nun of Tyburn Convent. Sands & Co., London; B. Herder Book Co., St. Louis. 1923. Pp. 45. Price, $0.50.

THE SCAPULAR DEVOTION. Origin, Legislation and Indulgences attached to the Scapulars. By the Most Rev. P. E. Magennis, Ord. Carmelit. Al. Prov. Hibern. B. Herder Book Co., St. Louis, Mo.; M. H. Gill & Son, Dublin. 1923. Pp. 168. Price, $1.25.

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LE POÈME DE L'AMOUR ÉTERNEL. Deus caritas est. Ad mentem D. Augustini et D. Thomae. Par le Chanoine C. Quiévreux, Docteur en Théologie et Philosophie, Ancien Vicaire Général. P. Lethielleux: Paris. 1923. Pp. 284. Pr. 7 francs.

AUPRÈS DU PUITS DE JACOB ou l'Apostolat dans la Vie Chrétienne. Retraites Progressives aux Jeunes Filles sur la Vie Chrétienne. Sixième Série. Par le Chanoine Ch. Cordonnier, du Chapître Métropolitain de Rouen, Missionaire Apostolique. P. Lethielleux: Paris. Pp. 383. Prix, 6 francs.

MYSTICAL INITIATION. By Dom Savinien Louismet, O.S.B. Author of "The Mystical Knowledge of God", etc., etc. With an Appendix. P. J. Kenedy & Sons: New York. 1923. Pp. 217. Price, $2.00 *postpaid.*

THE PARADISE OF THE CHRISTIAN SOUL. By James Merlo Horstius, Parish Priest of the Church of the Blessed Virgin Mary in Pasculo at Cologne. P. J. Kenedy & Sons: New York. 1923. Pp. 824. Price, $3.50; *postpaid,* $3.60.

PHILOSOPHICAL.

CHRISTIAN MONISM. Meditations on the Christian Truths, in the Language of Modern Thought. By Eric Wasmann, S.J., Ph.D. Authorized Translation, with an Introduction by the Rev. Spencer Jones. B. Herder Book Co.: St. Louis, Mo. Pp. 123. Price, $1.25.

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HISTORICAL.

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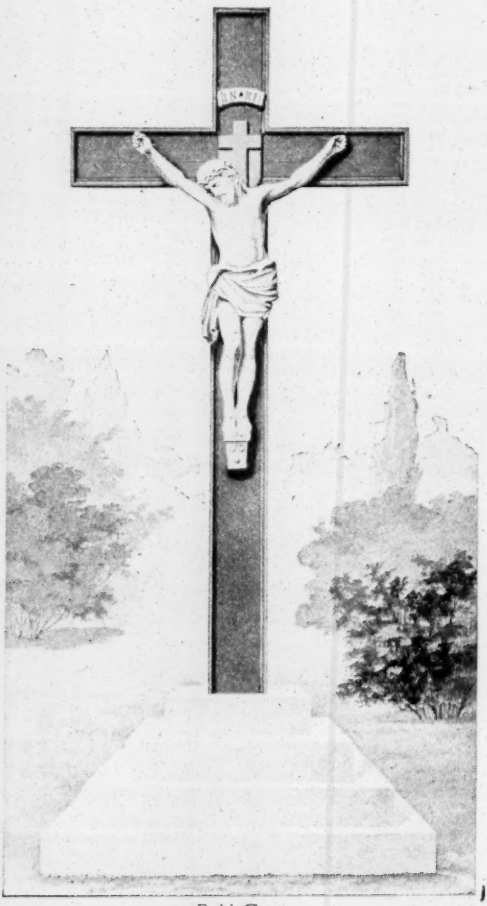

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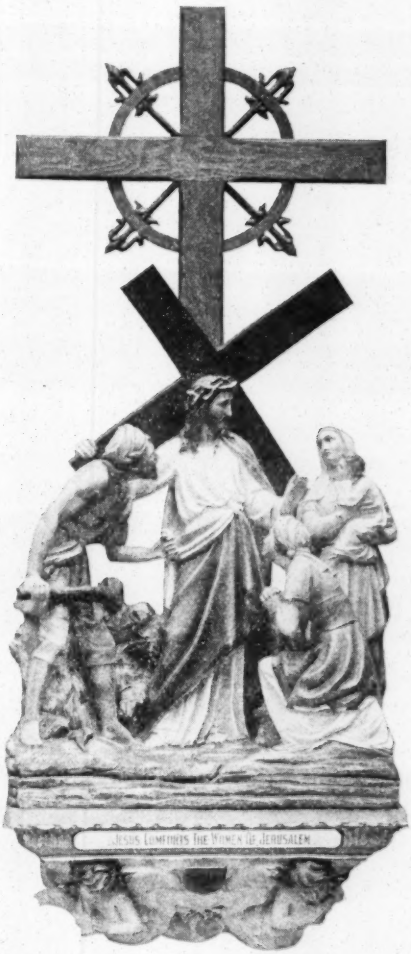


Group Stations of the Cross

The above illustration shows our No. 359, which is made in three sizes, varying from 3 ft. 2 in. to 6 ft. 1 in.

We positively guarantee prompt attention, safe delivery and perfect satisfaction in the execution of all work.

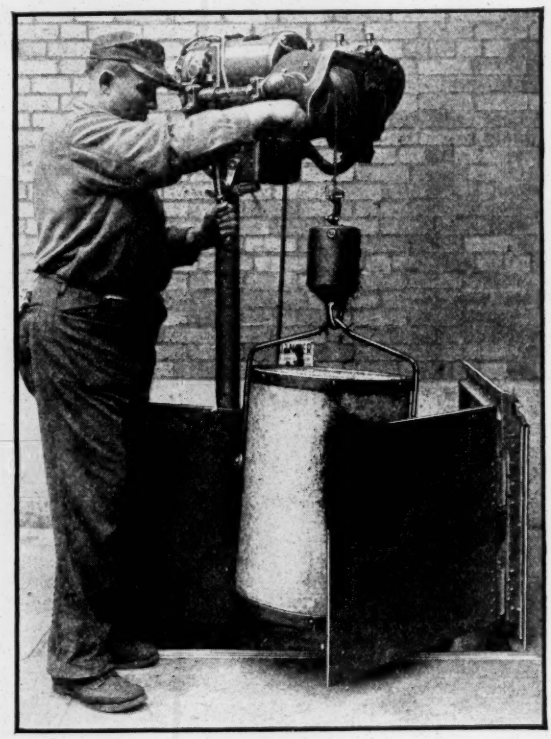
Send for sample Station. You will then be convinced of their superior merit.

Please send for catalogue illustrating Stations of the Cross, Statuary, Crucifixes, Baptismal Fonts, Pedestals, Brackets, etc., etc.

Biagi Statuary Co.

ECCLESIASTICAL ART INSTITUTE

668-670 West Austin Ave. Chicago, Illinois



It took us 10 years to create and perfect this Electric Hoist

THIS sturdy electrically operated Model E, G&G Telescopic Hoist of today is the result of 10 years of evolution in hoist-building. During all this time no effort or expense has been spared to bring to the problems of ash removal all the science, skill and resources at the command of this pioneer organization in the field of telescopic hoists.

Constant experiments have been conducted under practical working conditions to determine the value of improvements originated by our engineers.

The present models of the G&G Hoist embody every proven advance in hoist construction, and stand alone as a safe, dependable and economical equipment for the removal of ashes.

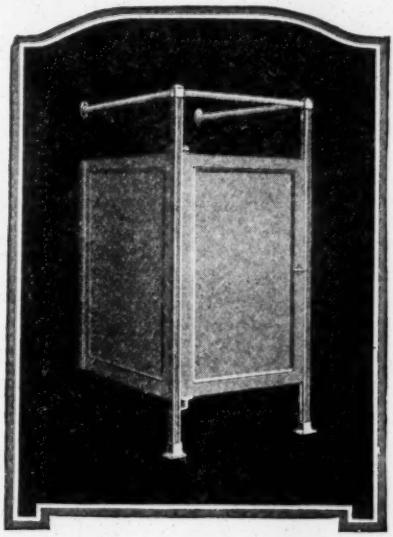
The G&G ELECTRIC REG. U.S. PAT. OFF. **Telescopic Hoist**
With Automatic Stop and Gravity Lowering Device

WRITE for illustrated Catalog. All models of the G&G Hoist are described, as well as the sidewalk doors and other equipment that has been designed in recent years to make the G&G way the safest way to remove ashes at schools, churches, etc.

GILLIS & GEOGHEGAN

Established 1866

531 West Broadway **New York City**



ANNOUNCING

The New Type Sanymetal

WE are glad to announce important improvements in the design and quality of Sanymetal Toilet Partitions. Constant development of progressive ideas has always kept Sanymetal the leader in its field. With the adoption of these changes you will find Sanymetal—for school and institutional buildings—a finer product than ever. These betterments have been effected without increase in the cost of Sanymetal.

Rigid interlocking construction, eliminating metallic rattles. No unsightly welding. Beautiful drawn hollow metal trim around both doors and partitions. Sunken-panel posts, set in new self-draining coved aluminum base shoe. Newly simplified and encased Gravity Roller Hinges. Polished aluminum hardware, base and top castings.

Write for detailed Bulletin No. 9

THE SANYMETAL PRODUCTS COMPANY

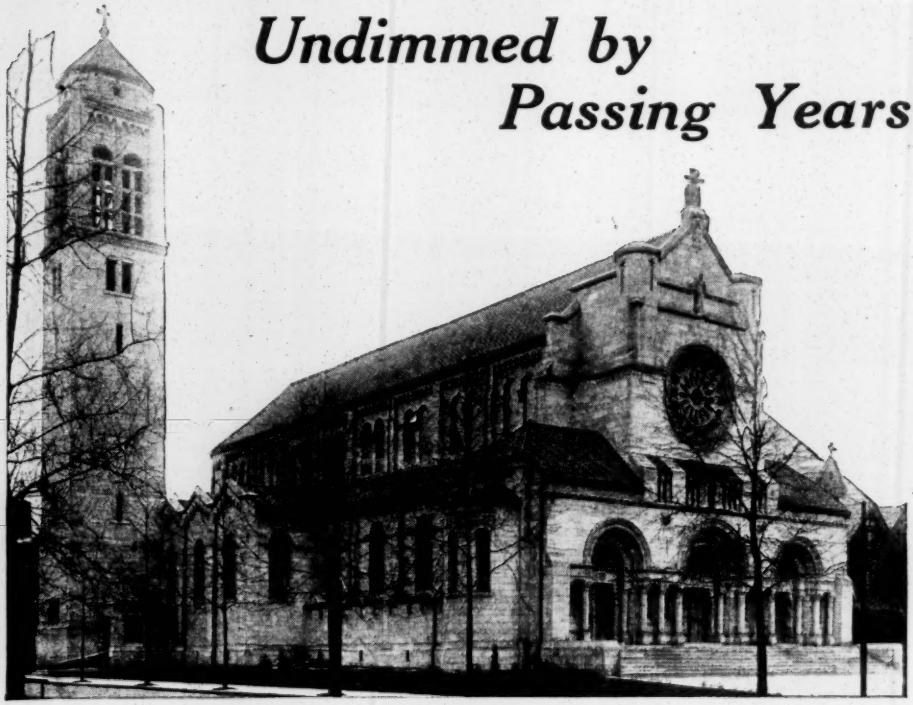
987 East 64th St., Cleveland, Ohio

Sanymetal

TRADE MARK U.S. REG.

Toilet and Office Partitions

Undimmed by Passing Years



St. Agnes' R. C. Church, Cleveland, O. J. T. Comes, Architect

FOR rugged dignity and appealing color, no roofing material can approach IMPERIAL Spanish Tiles. Nor is any other material so completely indifferent to the ravages of time.

If you wish to enjoy the assurance that passing years will not dim the beauty or impair the permanency of the roof of your church or parish house, instruct your architect to specify IMPERIAL Spanish Tiles. They are no more expensive than wood shingles in the end.

IMPERIAL

Spanish Tiles

LUDOWICI-CELADON COMPANY

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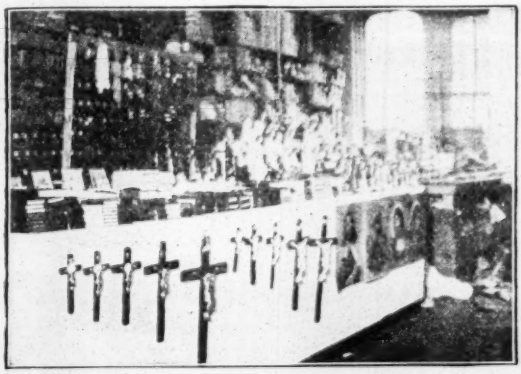

HANSEN'S MISSION GOODS on DISPLAY

PACKING GOODS for a MISSION

MARKING CHECKING and BILLING

Service

When intrusting your order for Mission Supplies to the House of Hansen, you are assured not only of the quality of the goods to be supplied, but of procuring real service which is second only to quality.

Hansen's service extends to every detail in the filling of your Mission Goods Order.

A Special department is devoted to Mission Goods, and every Mission, large or small, is given prompt personal attention. All the knowledge gained by fourteen years of successful experience is put into each Mission Order.

Quality

For more than a decade we have painstakingly studied the supplying of Mission Goods from a quality standpoint. Year by year we have improved the quality of our Mission Goods and have built up a Mission department wherein Quality is one of the chief considerations.

Realizing that it is owing to the necessity of having articles of devotion in the home that the Pastors have religious articles at Missions, we furnish Mission Goods that are substantial as well as devotional.

Our Slogan:

To furnish only those articles worthy of the name "Sacramentals"

"The House that Was Built on Service"

D. B. HANSEN & SONS - - 27 N. Franklin Street CHICAGO, ILLINOIS

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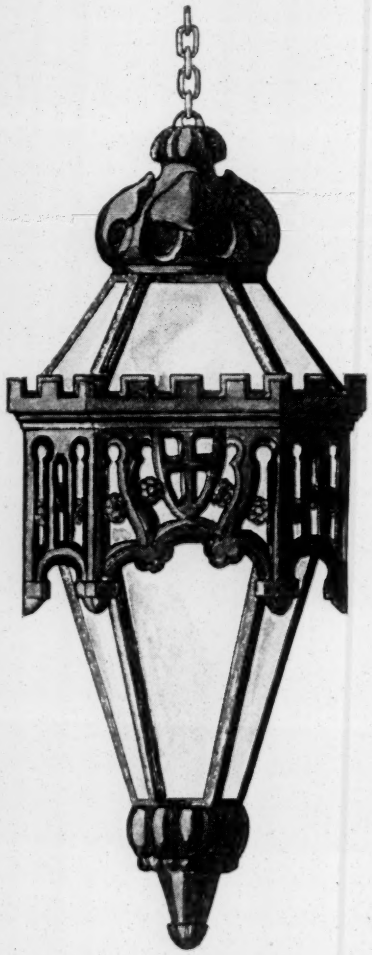
2 WEST 45TH STREET
NEW YORK CITY



Church Illumination

✣ ✣ ✣

The lighting of a Church should be concerned much more with the kind of light than the quantity.

The attention of the Congregation is to a great extent governed by the intensity of the light by which it is confronted.

It is our contention that we can increase by at least twenty-five percent the attention of the average congregation by properly illuminating the Church.

We can do it better, more beautifully, and at a lower cost of current consumption.

The above fixture is made of wrought iron and copper and made in our own studio which we invite you to visit.

Send for reprint of article, "Psychology of Church Illumination," written by our Mr. Harold W. Rambusch

Hansen's Sanctuary Oil

OUR GUARANTEE—If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had. It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatsoever, as our guarantee protects you.

Seven Day Candle

When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case.

Case of 50 Lights....$25.00
Eight Day Ruby Glass .00
Brass Protector..Gratis .00

Total.....$25.00

Case containing 52 cans.....$25.00
(One year's supply)
One box of wicks..... .75
One Patent Wick Holder.....(Gratis) .00

Total.....$25.75

Order a case today. You are taking no chances. The risk is ours.

Important!

The cost of Hansen's Rubrical Oil is less than

7c

Per Day

Hansen's Eight Day Wicks should be used when burning this oil.

This illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil

NO SMOKE
NO ODOR

Altar Boys' CASSOCKS and SURPLICES

Your particular attention is called to the Quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL *Better Quality, Workmanship and Fit:*
- - THEY COST NO MORE - -

Copyright 1923 D.B. Hansen & Sons

Cassocks Come in Black, White, Red and Purple Poplin.

THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.

No. 15—Surplice.

Nos. 13-14—Surplice.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination upon request.

Measure Age	Down Back	Price	Measure Age	Down Back	Price
8..10	inches	$4.75	13..50	inches	$5.25
9..42	"	4.75	14..52	"	5.25
10..44	"	4.75	15..54	"	6.00
11..46	"	5.25	16..56	"	6.00
12..48	"	5.25			

10% Discount allowed on orders for 24 or more Cassocks

SURPLICES

No. 13. Lawn, with lace, each.....$2.00
No. 14. Lawn without lace, each.... 1.40
No. 15. Oriental lace, each..... 4.00

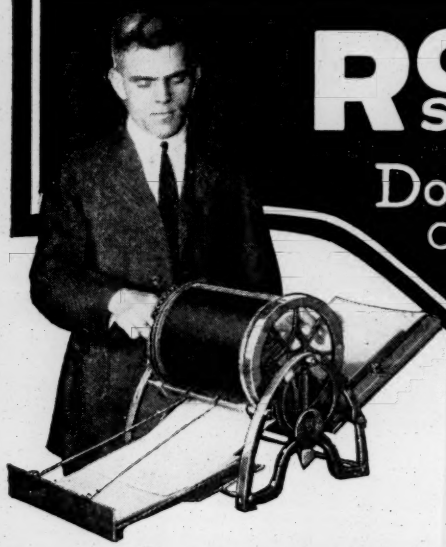
SASHES

Sashes with fringe, each.....$1.25
Sashes without fringe, each..... .75

CAPES

Capes with fringe, each.....$2.00
Capes without fringe, each..... 1.00

D. B. Hansen & Sons, 27 N. Franklin St. Chicago - Ill.



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Let us send you actual copies of some of the best of these ideas. Let us show you how easily they can be applied to your own church work.

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Clip out and mail the coupon below. It will not obligate you in any way.

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A VAN HEUSEN COLLAR

F. 1½" B. 1¼"

VAN CLERIC One

F. 1¾" B. 1½"

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VAN CLERIC Three

THE appropriate formality of clerical attire need not conflict with comfort if the Van Cleric collar is worn. So many clergymen have discovered this open secret that the Van Cleric has won to almost universal use. It is faultless in fit and appearance, *and* it is comfortable.

Like all Van Heusens, the Van Cleric is woven in one piece, of a multi-ply fabric that needs no starch. It has no bands or seams. Under no circumstances will it wilt. Launders as easily as a handkerchief.

Price fifty cents. Sizes 14 to 20; half sizes. If your haberdasher cannot supply you, write us and we will see that your order is filled.

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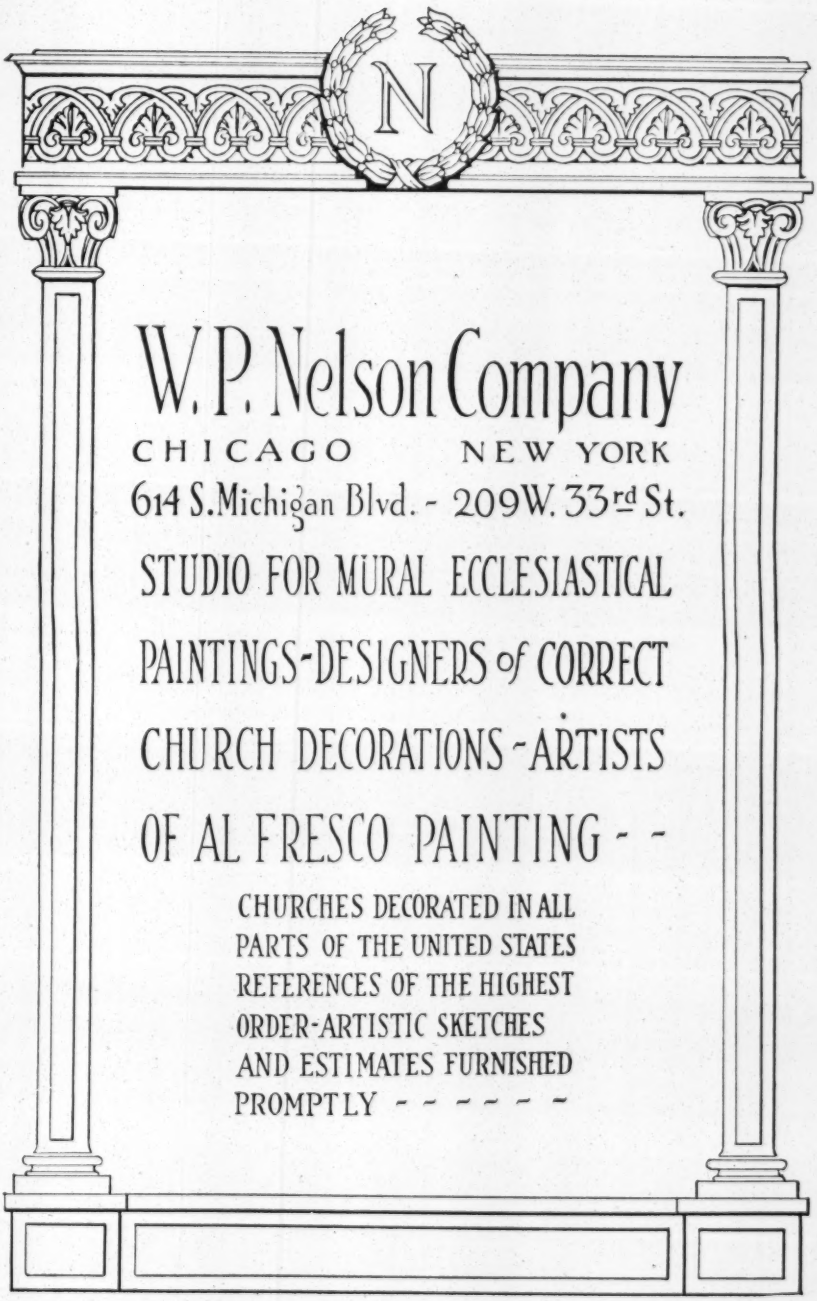
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The McBride Studios, Inc.,

it is a misrepresentation and absolutely false, for we own and operate the only studio owned and operated by an American firm in Pietrasanta or Carrara or any other part of the marble district of Italy.

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As we positively own and operate our studio in Italy, orders entrusted to us receive our personal attention, and therefore there is no divided responsibility, nor any middlemen to deal with. Every contract entrusted to us, large or small, receives uniform care as to art and materials, and our prices are the very lowest consistent with good workmanship.

We have served the Clergy well for nearly twenty years.

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Is the One That Fits Directly Into the Wall

The kind introduced by Daprato Statuary Company some fifteen years ago.

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Size of door, including frame, 15½x 10¼ in. Steel safe, 14 in. high, 9½ in. wide, 5½ in. deep

IT IS MADE OF METAL throughout, its steel box lined with cedar wood and its nicely finished, ornamental gold-lacquered door fitted with Yale lock. Nothing remains for the imagination to desire which would add to its artistic appearance or practical utility.

Though popular from the very first this excellent repository for Holy Oils is not as widely known as it should be.

EVERY CHURCH SHOULD HAVE ONE

To install, all that is necessary is to cut opening in wall sufficient to receive steel box. The wide flange of door frame conceals the opening in the wall. Regular type of doors similar to illustration; but can also furnish elaborately designed doors if desired.

Price with Square Door only $66.00
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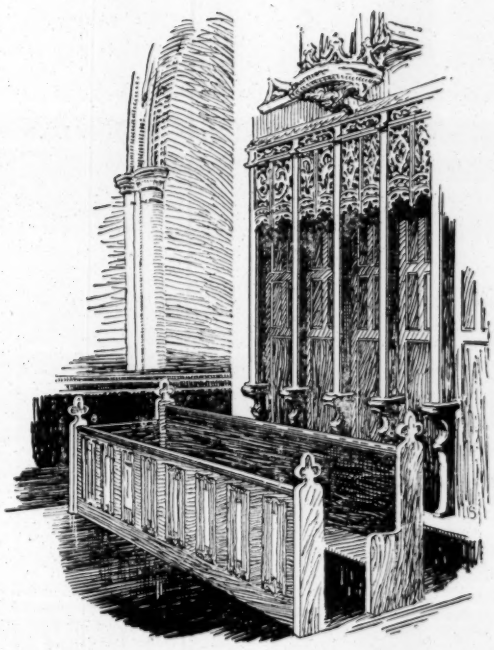

Spiritual Expression in Wood

The great truths of religion have always inspired beautiful expression in all forms of art—architecture, sculpture, painting, music, literature. In the church interior the accepted medium from earliest times has been wood—often beautifully fashioned and carved. No other material is so adaptable to the varied uses of the religious service, or lends itself so perfectly to harmonious, artistic design and symbol.

American Seating Company

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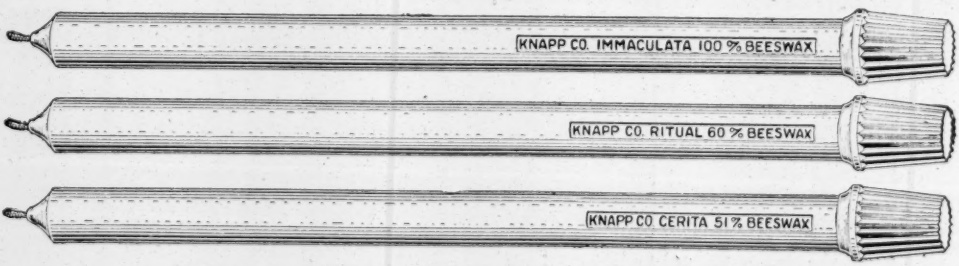
The Why of Trade-Marks

TRADE-MARKS and trade-names have been in general use almost from the time merchandise was first manufactured and are nearly as old as commerce itself. Firms have expended considerable time, money and ingenuity in devising suitable identification marks for their goods, not only for their own protection but for the protection of the purchaser as well. It is but necessary to call to mind such trade-names as "KODAK," "TARVIA," "COCA-COLA," "VASELINE," etc., etc., to realize their general use.

When a mechanic buys a saw or a hammer or a wrench or any one of hundreds of other tools, he does not permit the salesman to hand him any tool he happens to have for sale but asks for a definite kind of the particular tool he wants, such as a "DISSTON" saw, or a "MAYDOLE" hammer, or a "STILLSON" wrench, etc., and expects to find the copyrighted, registered trade-mark stamped *on the tool* or he does not take it.

Why not use the same reasonable precaution when you buy candles for the altar?

Our trade-mark is stamped on *every candle.* No need to *assume* or *suppose* they contain the required amount of beeswax; you *know positively* when you buy our candles.



We also manufacture a complete line of beeswax, composition wax and stearic candles for general use; devotional candles and Sanctuary supplies.

On sale by all leading church goods dealers,
or you may send your orders direct to us

E. J. Knapp Candle and Wax Co., Inc.

Office and Factory

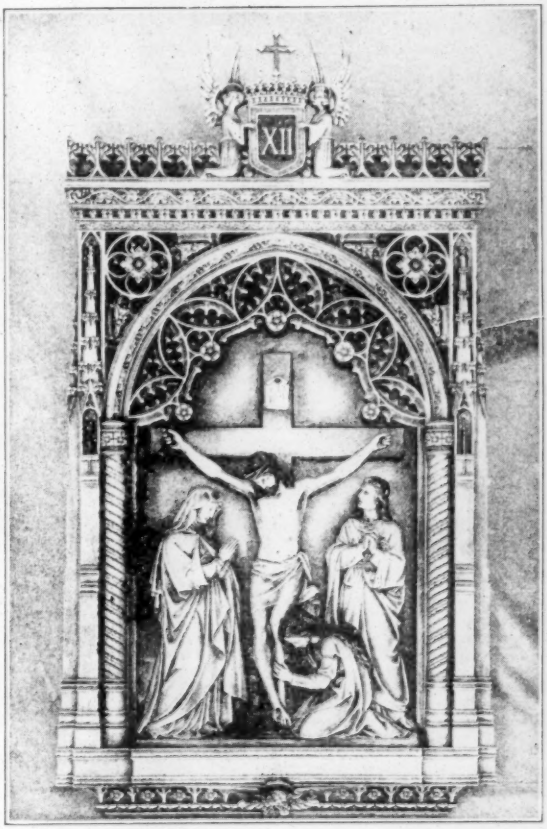
Syracuse, N. Y.

Announcement

In the October number of the "Review" we announced the opening of our new studios at 55 Barclay St. and 56 Park Place, New York.

We take great pleasure in announcing the opening of our new studios in Pietrasanta (Carrara), Italy, for the production of artistic Marble Sculptures and Altars, etc. We have the exclusive production of an Italian Studio in the "Pietrasanta" marble district for the United States, and are in a position to quote most attractive prices on the finest marble work produced in that section.

We respectfully request the opportunity of rendering quotations and submitting designs on any work of this character.



Designed by O'Connell & Shaw, Architects, Boston, Mass.
Executed by the Bernardini Statuary Co., Inc.,
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Altars . Statues . Stations . Railings
Pulpits . Pedestals . Fonts

In Composition, Marble and Wood

VENETIAN . FLORENTINE . ROMAN MOSAICS
FLORENTINE BRONZE AND WROUGHT IRON

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Decorated Communion Candles

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For over half a century our Candles have been noted for their beauty and correctness of design and harmony of colorings.

Illustrations of our regular numbers will be sent promptly on request

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"Why shouldn't I open my window to get fresh air?" asked a school teacher

This question is often asked by teachers.

It is the common point of controversy.

Often it develops into an intense argument where personal feelings are often expressed.

"I open my window at home when I want fresh air and why shouldn't I do it here in the school?"

The janitor tries to explain: "When you open your window, the air either rushes out of the window and disturbs the ventilation in other rooms in the building, or

"The ventilating apparatus ceases to function. Other rooms in the building do not get any fresh air while your window is open."

It seems like a silly argument. It is a silly proposition that requires an answer like this. Teachers are practical; they know that fresh air is just outside the window, which is the common sense, practical source for pure air.

If this air is heated to a normal temperature and diffused to each portion of the room without drafts, then she knows she is getting fresh air.

With such a system there is no argument about opening windows. She, by her action of opening the windows, will not disturb the ventilation in other rooms.

Send for Our Free Book

This book explains all the fundamentals of the various kinds of ventilating systems.

Direct-Indirect Ventilating Systems
Indirect Ventilating Systems
Straight Blast Ventilating Systems
Split Ventilating Systems

You will be able to understand ventilation as you have never understood it before.

Send for this book today.

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TEAR OFF AND MAIL

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Please send me, without cost, a copy of your book on ventilation in schools.

Name.....

Street Address.....

City.....

State.....

"Just as the twig is bent
the tree inclines"

Regular giving is one of the essential parts of a child's education. The children of today are the support of the Church tomorrow and their education along these lines should not be neglected.

The Children's Envelope System

Will help them form the habit of regular giving and this habit will be of inestimable value to the Church in later years.

April 1st

Is a logical time to start the system and we can supply the envelopes if you

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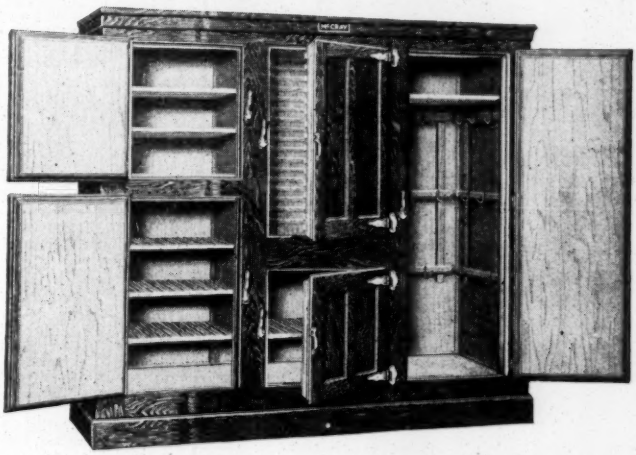

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IT is the universal experience in the hundreds of hospitals where McCray refrigerators are used that the ice consumption is exceedingly low. The McCray is readily adapted for mechanical refrigeration, in which case its efficiency and economy in operation are equally apparent.

You need but examine the substantial construction of the McCray, note the evident care devoted to every detail down to the last hinge and door fastener, bear in mind that only the highest-grade material is used for each specific purpose, to understand why the McCray is so efficient and its operating cost so low.

Its sturdy construction and the patented system which insures constant circulation of cold, dry air through every compartment are features of the McCray especially important to hospitals. The McCray eliminates loss through spoilage, and assures wholesome, palatable food.

There are many stock sizes and styles of McCray refrigerators for both the general and diet kitchens of hospitals as well as for laboratory use. Besides we build equipment to order to meet special needs.

Send the coupon now for further information. We'll gladly suggest specific equipment to meet your needs, without obligation.

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McCray Refrigerator Co.

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The Office of Holy Week

From the Roman Breviary and Missal

WITH THE TRADITIONAL CHANTS IN MODERN NOTATION ACCORDING TO THE LATEST VERSION OF THE VATICAN PRESS

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Director of Music, St. Mary's Seminary, Baltimore. Md.

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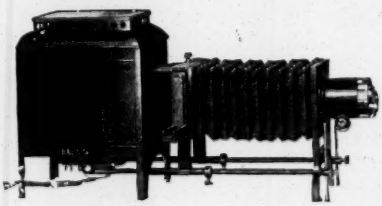

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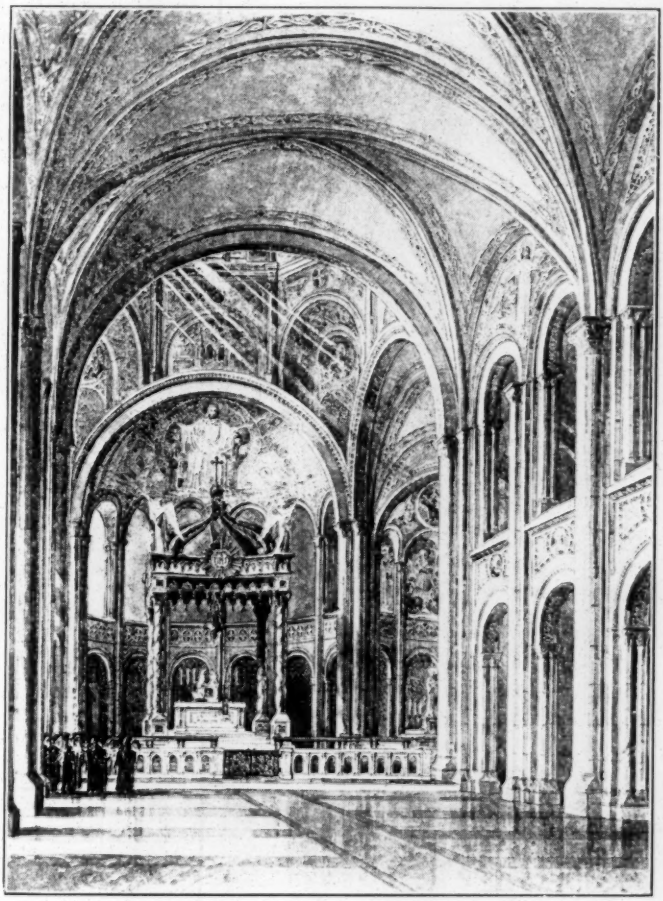

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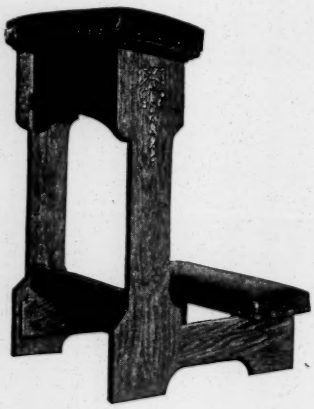

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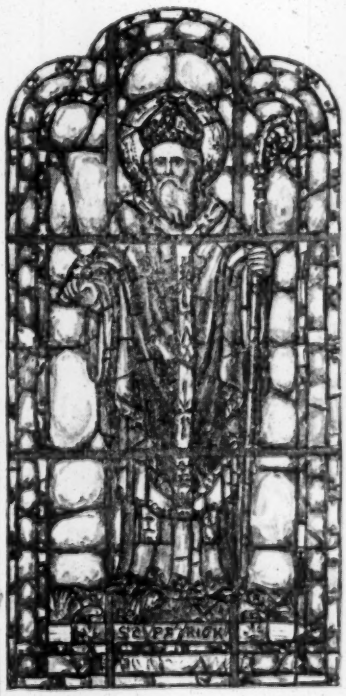

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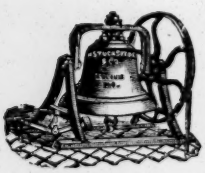

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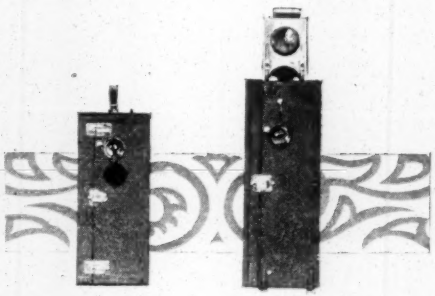

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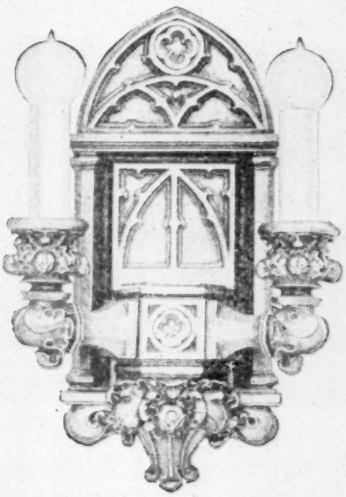

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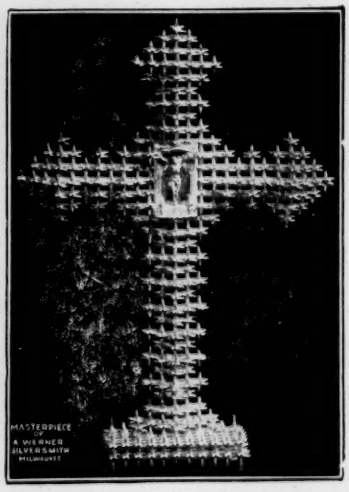

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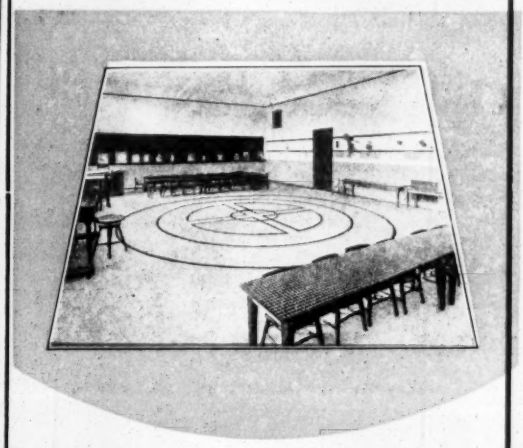

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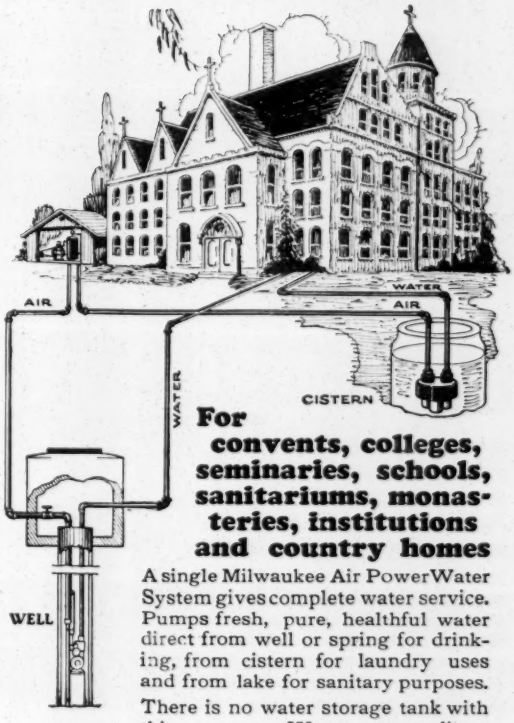

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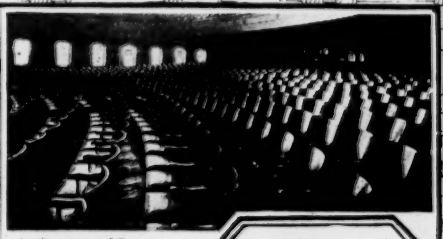

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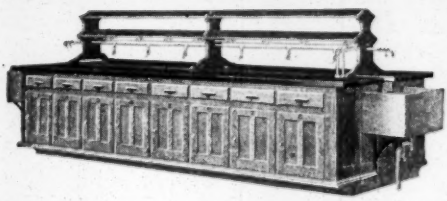

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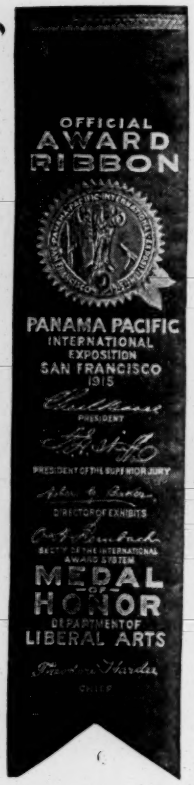

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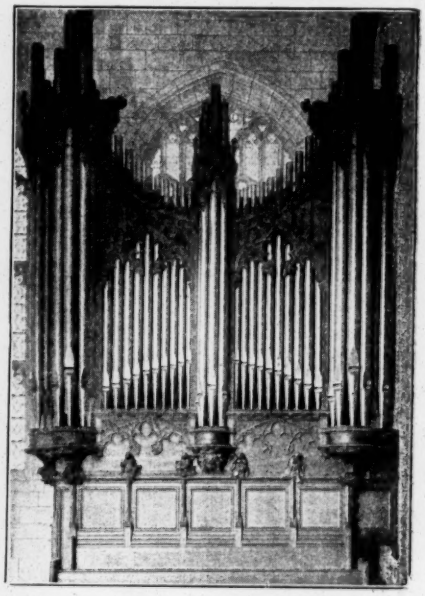

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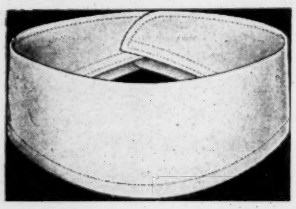

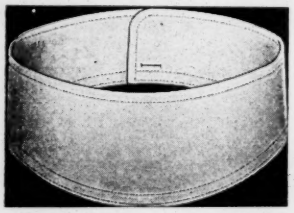

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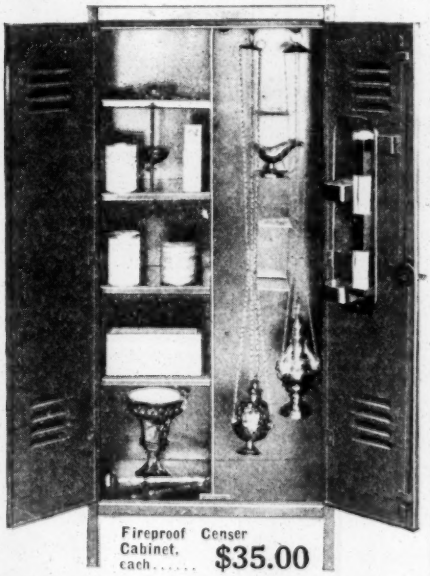

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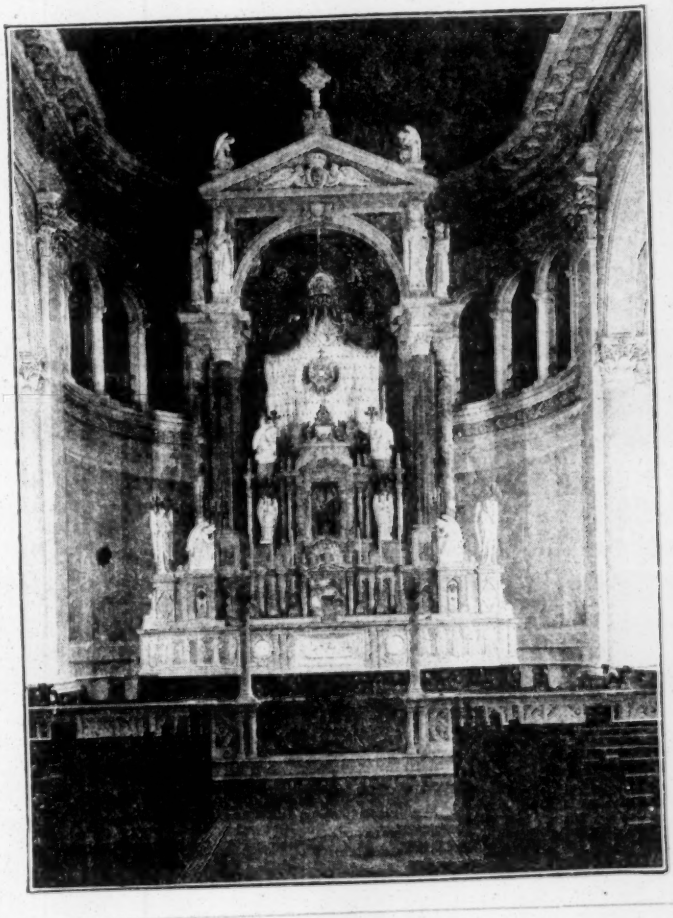

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THEOLOGICAL POINTS FOR CATECHETICAL INSTRUCTIONS 337
The Rev. FRANCIS J. CONNELL, C.SS.R., Brooklyn, New York.
THE PARISH PRIEST AND HIS YOUNG MEN 343
The Rev. EDWARD F. GARESCHE, S.J., St. Louis, Missouri.
ST. THOMAS AND THE ACCORD OF REASON AND FAITH 356
The Rev. CORNELIUS F. CREMIN, S.T.L., L.Ph., St. Paul, Minnesota.
THE PERSUASIVE SERMON 366
The Right Rev. Monsignor H. T. HENRY, Litt.D., Washington, D. C.
MARYKNOLL MISSION LETTERS. XLIX 378
The Rev. BERNARD F. MEYER, A.F.M., Hoignan, Kwangtung, China.
ANOTHER PROBLEM LIKE THE ITALIAN 381
The Rev. A. J. ROZEWICZ, C.S.C., Chicago, Illinois.
TEACHING LATIN AS A LIVING LANGUAGE 386
The Rev. FELIX M. KIRSCH, O.M.Cap., Herman, Pennsylvania.
LATIN IN THE SEMINARY 400
The Rev. PATRICK A. COLLIS, Ph.D., Overbrook, Pennsylvania.
ARE OUR PROHIBITION LAWS "PURELY PENAL"? 404
The Very Rev. JOHN A. RYAN, S.T.D., Washington, D. C.
PROTONOTARY APOSTOLIC 411
The Very Rev. O. H. Moye, LL.D., Wheeling, West Virginia.
TEACHING MORAL THEOLOGY 413
The Rev. JAMES T. COTTER, Gunnison, Colorado.
RELIGIOUS INSTRUCTION IN RURAL COMMUNITIES 415
A NEBRASKA PASTOR.
DELEGATED AUTHORITY FOR WITNESSING MARRIAGES 420
REPETITION OF THE FORM OF ABSOLUTION IN CONFESSION 421
THE FOREIGN LANGUAGE PROBLEM 423
RECENT CATECHETICS 425

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